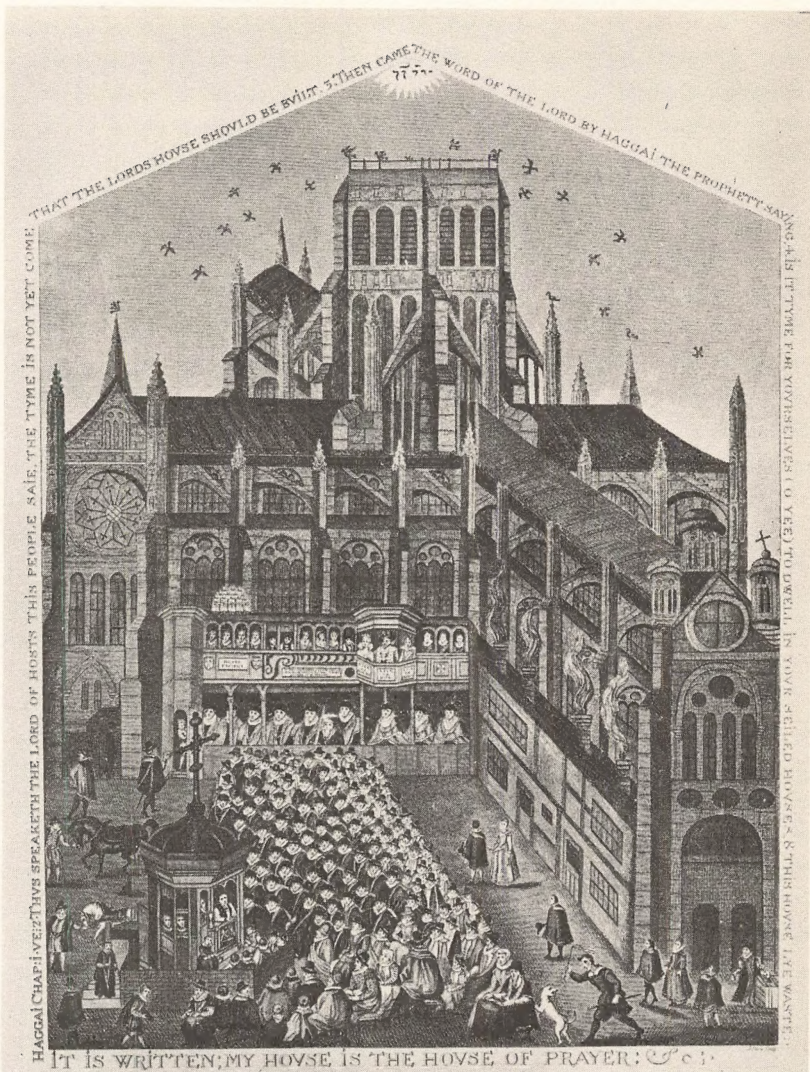


Volume IX.

The Sermons of John Donne



ST. PAUL'S CROSS

View of 1616, from an engraving for Wilkinson's *Londina Illustrata* (1811) of a painting in the possession of the Society of Antiquaries.

In a bay of the upper gallery sit King James I, his Queen, and Charles, Prince of Wales.

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THE
SERMONS
OF
JOHN DONNE, 1573-1631.

Edited,
with Introductions
and Critical Apparatus, by
EVELYN M. SIMPSON
and
GEORGE R. POTTER

In Ten Volumes

IX.

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Introduction

THIS volume falls into two parts. The first contains the series of dated sermons up to the point at which the beginning of Donne's fatal illness forced him to stop preaching and retire into the country; the second contains a number of undated sermons, some of which may go back to 1624 or 1625.

The volume opens with three interesting sermons preached by Donne in April and May, 1629. In all three he takes his text from the first chapter of *Genesis*, and here he considers the story of Creation with the symbolism of a poet. He is no longer bound by the tedious allegorizing of the six days of Creation which he had used in a sermon of April 19, 1618 (No. 8 in Volume I of this edition), and in *A Sermon of Valediction*. He sees God as Light and Spirit, moving on the formless primeval waters, bringing order out of chaos, and dispersing darkness.

The two sermons (Nos. 1 and 2) which Donne preached before the King at Whitehall in 1629¹ must be considered together, for they are on the same text and form a carefully planned whole. The subject was the creation of man, and the nature of man as a being made in the image of God. Donne was now nearing the end of his life, and it is perhaps significant that in three sermons of this period he should have chosen his text from the first chapter of *Genesis*. In the first of his definitely theological works, the *Essays in Divinity*, he had devoted the earlier half of the book to a consideration of the first verse of the first chapter of *Genesis*. God as the Creator had been the first subject of his detailed meditation. In the interval of more than fourteen years he had preached on a wide variety of texts, some of them from the Gospels, more from the Psalms and the Prophets, some from the Epistles of St. Paul. Now, in the last twelve months of his active ministry, he returned on three occasions to his former preoccupation with God the Creator, and there is an earnestness and a depth of thought which had been lacking in the earlier *Essays*. The first

¹ The first is described as preached in April, though the day of the month is not given. No date is given for the second, but it probably followed the first at no great interval.

sermon on *Genesis* 1.26: "*And God said, Let us make man, in our Image, after our likeness,*" is in Donne's grand manner. In the first paragraph—an extremely long one—he considers once again the first verse of the Bible, "*In the beginning God created Heaven and Earth.*" He pauses to consider the immensity of the statement. The earth itself, as he points out, had never been circumnavigated "till our age"—there speaks the Elizabethan—and "as yet, a very great part of the earth is unpeopled." Yet the earth is dwarfed by the heaven, in which astronomers have conjectured "with some appearance of probability" that there are among the planets and the stars "many earths, many worlds, as big as this, which we inhabite."

In this sermon there is a strong infusion of melancholy. Though man was made in the image of God, yet he is but earth, "red earth, earth dyed red in blood, in Soul-blood, the blood of our own soules. To that west we must all come, to the earth. *The Sunne knoweth his going down*: Even the Sun for all his glory and heighth, hath a going down, and he knowes it. The highest cannot deuest mortality, nor the discomfort of mortality." In the grave a great lord is less than a cottager: "for a Cottager must have so many acres to his Cottage; but in this case, a little peece of an acre, five foot, is become the house it self; . . . He that lies in it, becomes the same earth, that he lies in. They all make but one earth, and but a little of it." Nevertheless there is a message of consolation: "But then raise thy selfe to a higher hope againe. God hath made better land, the land of promise; a stronger city, the new *Jerusalem*; and, inhabitants for that everlasting city, *Vs.*"

Donne plans a division of his two sermons into four parts, which he calls, rather fancifully, East, West, North, and South. Here again we meet the application, which so often recurs from 1623 to 1631,² of the title *Oriens*, the East, to Christ, from the Vulgate reading of *Zechariah* 6.12. "First then we looke towards our East, the fountaine of light, and of life. There this world beganne; the Creation was in the east. And there our next world beganne too. There the gates of heaven opened to us; and opened to us in the gates of death; for, our heaven is the death of our Saviour, . . . and there he looked into our west, from the east, from his Terasse, from his Pinacle, from his exaltation (as himselfe calls it) the Crosse."

² See Vol. VI of this edition, pp. 1-2, 59.

This light in the east, says Donne, is the knowledge of the Trinity, of which we receive a first faint adumbration in the plural form in the text, "*Let us make man in our Image.*" He gives several pages to the consideration of the doctrine of the Trinity, and then passes on to his west, the miserable condition of man, who is "but a voice, but a sound," a creature of a day, who is forgotten immediately, a thing of dust and ashes. Yet Donne answers his own denigration of man:

Man is but an earthen vessell. 'Tis true, but when we are upon that consideration, God is the Potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep, as a Lion, so God will be my Shepheard: and the Lord is my shepheard: To be a Cottage, as a Castle, so God will be the builder; And the Lord builds, and watches the City, the house, this house, this City, mee: To be Rye, as Wheate, so God will be the husband-man; And the Lord plants me, and waters, and weeds, and gives the encrease: and to be clothed in leather, as well as in silke, so God will be the Merchant; and he cloathed me in *Adam*, and assures me of clothing, in clothing the Lillies of the field, and is fitting the robe of Christs righteousness to me now, this minute.³

The second of these two sermons (No. 2) begins with one of those nautical metaphors for which Donne had a fondness: "By fair occasion from these words, we proposed to you the whole Compasse of mans voyage, from his lanching forth in this world, to his Anchoring in the next; from his hoysing sayle here, to his striking sayle there." Donne passes on to consider the true glory of man as a being made in the image of God:

The North is not always the comfortablest clime: nor is the North always a type of happines in the Scriptures. Many times God threatens stormes from the North. . . . The Eastern dignity, which we received in our first Creation, as we were the worke of the whole Trinity, falls under a Western cloud, that that Trinity made us but earth. And then blowes our North, and scatters this cloud; that this earth hath a nobler forme, then any other part or limbe of the world. For, we are made by a fairer pattern, by a nobler Image, by a higher likeness. *Faciamus*; Though we make but a man, *Let us make him, in our Image, after our likeness.*⁴

This image of God is only in the body as in an outward case; its true residence is in the soul of man. "The Sphear then of this intelligence, the Gallery for this Picture, the Arch for this Statue, the Table,

³ Pp. 62-63 of the present volume.

⁴ P. 70.

and frame and shrine for this Image of God, is inwardly and immediately the soule of man."

Donne turns for a moment from philosophical considerations to the use of homely imagery to impress on his hearers how highly men should value so great a treasure:

We should wonder to see a Mother in the midst of many sweet Children passing her time in making babies and puppets for her own delight. We should wonder to see a man, whose Chambers and Galleries were full of curious master-peece, thrust in a Village Fair to looke upon sixpenny pictures, and three farthing prints. We have all the Image of God at home, and we all make babies, fancies of honour, in our ambitions. The master-peece is our own, in our own bosome; and we thrust in countrey Fairs, that is, we endure the distempers of any unseasonable weather, in night-journies, and watchings: we indure the oppositions, and scornes, and triumphs of a rivall, and competitor, that seeks with us, and shares with us: we indure the guiltinesse, and reproach of having deceived the trust, which a confident friend reposes in us, and solicit his wife, or daughter: we endure the decay of fortune, of body, of soule, of honour, to possesse lower Pictures; . . . The Image of God is more worth then all substances; and we give it, for colours, for dreames, for shadowes."⁵

Donne proceeds from the Old Testament to the New, from the natural man to the Christian. "This then is the Image of God in man, the first way, in nature; and most literally this is the intention of the text. Man was this Image thus; and the roome furnished with this Image was Paradise. But there is a better roome then that Paradise for the second Image, (the Image of God in man by grace) that is, the Christian Church." The Christian has the attributes of the three persons of the Trinity—Power, the attribute of the Father, over "those great Tyrants of the world, Sinne, Satan, Death, and Hell"; Wisdom, the attribute of the Son, for all wisdom is summed up in the knowledge "of Jesus Christ, and him crucified," in St. Paul's words; Goodness, the attribute of the Holy Ghost, for all things work together for good to them that love God. Thus the Christian has the image of God in this world by nature, and in the Church by grace, but in heaven he will have something more. "How much more may we conceive an unexpressible association, (that's too far off) an assimilation, (that's not neare enough) an identification, (the Schoole would venture to say so) with God in that state of glory."⁶

⁵ Pp. 80–81.

⁶ Pp. 85, 86, 89.

In the sermon (No. 3) preached at St. Paul's on Whitsunday, 1629, we note that Donne continues the meditation on the first chapter of *Genesis* which had occupied him in the sermons which he had preached before the King in April. These three sermons show a great advance on the *Essays in Divinity* in spiritual understanding, and also in literary style, but the germ of Donne's main conclusions can be found in the *Essays*. In both works Donne takes the Creation first as historical fact, then as a spiritual experience. In the *Essays* most of the work is devoted to the history, and it is only in the prayers that the spiritual interpretation is stressed.⁷ In the *Sermons* the literal meaning is first of all discussed briefly, and the weight of the argument is placed upon the spiritual interpretation. Donne sees God's creative work as essentially one, though applied to different spheres. The Spirit of God moved upon the face of the primeval waters, bringing forth light and order out of the original chaos, and the same Spirit is continually at work giving spiritual life to the souls of men. In the *Essays*⁸ Donne had translated or summarized some of what St. Augustine wrote in his *Confessions* about the creation of the world, and in this Whitsunday sermon Donne returns to the same source, giving plentiful marginal references to the passages of St. Augustine which he has used. His quotations from Augustine are here more abundant, and taken from more widely scattered passages, than in the *Essays*. He gives two pages to a summary of parts of the eleventh, twelfth, and thirteenth books of the *Confessions*, and after turning aside to other Fathers, such as Basil, Ambrose, Jerome, and Cyprian, he returns again to the *Confessions*, lib. 12, cap. 14. Though almost all Donne's sermons contain some thought borrowed from St. Augustine, the amount of actual quotation here is larger than in any other sermon which we have examined.

Donne's treatment of his text, however, is quite his own. He was profoundly impressed throughout all his works by the symbolism of the sea. From his early poems *The Storme* and *The Calme* we can see how much his experiences in the Islands Voyage of 1597 had affected him. Metaphors and similes drawn from the sea appear in both the secular and the divine poems, and are scattered throughout

⁷ See *Essays in Divinity*, ed. E. M. Simpson (1952), pp. 36-38, and 123, notes.

⁸ *Ibid.*, pp. 15-16.

the *Essays in Divinity* and the *Sermons*. The waters in this text are the primordial undifferentiated matter from which the world arose. Donne shows himself here, as elsewhere, fascinated by the ambiguous nature of these waters. They produce life, but they also produce death, and the symbolical meaning which we attach to them swings between these two opposites. As they produce life, Donne speaks of them as the emblem of divine grace, of baptism, of redemption. As the means of death, they can symbolize to Donne affliction, sin, and death itself. The transitions in this sermon from one meaning to another are sometimes bewildering, and the metaphors may seem to be arbitrarily applied, but the underlying paradox is not arbitrary, it is inherent in the nature of the waters. Donne puts it briefly, toward the end of the sermon: "So the Spirit of God moves upon the face of these waters, the Spirit of life upon the danger of death." He quotes a fine parallel from the Scriptures: "The Widow of Tekoah said to *David* in the behalfe of *Absalon*, by the Counsaile of *Ioab*, The water of death overflowses all; *We must needs dye*, saies she, *and are as water spilt upon the ground, which cannot be gathered up againe: yet God devises meanes, that his banished, be not expelled from him.*" He continues with a meditation on this passage.

Consider the love, more then love, the study, more then study, the diligence of God, he devises meanes, that his banished, those whom sins, or death had banished, be not expelled from him. I sinned upon the strength of my youth, and God devised a meanes to reclaime me, an enfeebling sicknesse. I relapsed after my recovery, and God devised a meanes, an irrecoverable, a helpless Consumption to reclaime me; That affliction grew heavy upon me, and weighed me down even to a diffidence in Gods mercy, and God devised a meanes, the comfort of the Angel of his Church, his Minister, The comfort of the Angel of the great Counsell, the body and blood of his Son Christ Jesus, at my transmigration. Yet he lets his correction proceed to death; I doe dye of that sicknesse, and God devises a meanes, that I, though banished, banished into the grave, shall not be expelled from him, a glorious Resurrection. *We must needs dye and be as water spilt upon the ground, but yet God devises meanes, that his banished shall not be expelled from him.*⁹

⁹ Pp. 107–108. Notice that Donne here uses this particular text as a sort of refrain, and that there are slight differences in this second quotation, in the same way that he employed the text of his Easter sermon of this year (Vol. VIII, No. 16, pp. 355–372, also *Introd.*, p. 32).

Donne points out that the action of the Spirit of God in the Creation was not a single act, but a continuing process.

The Action of the Spirit of God, the Holy Ghost, in this place, is expressed in a word, of a double, and very diverse signification; for it signifies *motion*, and it signifies *rest*. And therefore, as S. *Augustine* argues upon those words of *David*, *Thou knowest my downe sitting, and my uprising*, That God knew all that he did, betweene his downe sitting and his uprising; So in this word which signifies the Holy Ghosts first motion, and his last rest, we comprehend all that was done in the production, and creation of the Creatures. . . . Now the word in our Text is not truly *Ferebatur*, The Spirit *moved*, which denotes a thing past; but the word is *Movens*, *Moving*, a Participle of the present; So that we ascribe first Gods manifestation of himself in the creation, and then the continuall manifestation of himself in his providence, to the holy Ghost; for God had two purposes in the creation, *Vt sint, ut maneant*, That the creature should be, and be still; That it should exist at first, and subsist after; Be made, and made permanent. . . . The holy Ghost moves, he is the first author; the holy Ghost perpetuates, settles, establishes, he is our rest, and acquiescence, and center; Beginning, Way, End, all is in this word *Recaph*; *The Spirit of God moved, and rested*. And upon what? *And the Spirit of God moved upon the face of the waters*.¹⁰

So throughout the sermon the waters shift and change their meaning. At first they are the waters of the primeval chaos, then they are spiritual waters, the life-giving water of Baptism. Then they are the ministers of death—sin, affliction, and final dissolution. Yet over them all broods the Spirit of God, bringing forth life triumphant over death. We can contrast the words of Robert Louis Stevenson with Donne's conclusion. Stevenson writes: "Into what deep waters, not to be crossed by any swimmer, God's pale Prætorian throws us over in the end." Donne is simpler and more hopeful: "So the Spirit of God moves upon the face of these waters, the Spirit of life upon the danger of death."

After the Whitsunday sermon of 1629 we have the usual lengthy summer interval. In June, Donne was a member of a commission which included Laud and the Bishops of Winchester and Norwich to decide a dispute which had broken out between the Bishop of Salisbury and the Dean and Chapter of that diocese. The commissioners met several times, and on June 22 they submitted their report

¹⁰ Pp. 98–99.

to the King.¹¹ After this business had ended, Donne seems to have made his usual summer visit to his country parishes, and no sermon of this period has been preserved till we come to the month of November.

The year 1629 was a momentous one politically. In 1628 Parliament had been prorogued after the Petition of Right had been passed into law, and liberal subsidies had been granted for the continuation of the war. Late in the year Buckingham was murdered by John Felton, and after his death Laud and Wentworth (afterwards Earl of Strafford) became the King's chief advisers. When Parliament reassembled in 1629, it at once objected to the King's collection of tonnage and poundage, but the Commons were prevented from passing a resolution on the subject by continual adjournments. At last the Speaker was held in his chair until three resolutions had been passed, that those who made innovations in religion, or sought to introduce Popery and Arminianism, as well as those who counselled the levying of tonnage and poundage without a parliamentary grant, and also those who willingly paid such taxes, should all be held to be enemies of the kingdom. Charles at once dissolved Parliament, sent Eliot and his friends to the Tower, and governed for the next eleven years without a Parliament. Deprived of his usual subsidies, he made peace first with France and then with Spain. Laud, who had become Bishop of London in 1628, enforced strict order in the Church, and sought to silence controversial preaching. He gave as his own definition of the ends for which he laboured, "Decency and an orderly settlement of the external worship of God in the Church." "It is true," said he, "that the inward worship of the heart is the true service of God, and no service acceptable without it; but the external worship of God in his Church is the great witness to the world that our heart stands right in that service of God." He ordered that the Communion Table should be railed in at the east end of the church edifice and should be protected from the irreverence of those persons who would use it as a hatrack. He complained that "'tis superstition nowadays for any man to come with more reverence into a church than a tinker and his bitch come into an ale-house." He worked hard for a cause which

¹¹ Edmund Gosse, *Life and Letters of John Donne* (1899), II, 262-263.

Donne had much at heart, the rebuilding of that part of St. Paul's which had fallen into decay.¹²

It is against this background of violent political and theological controversy that we must view the sermons which Donne preached in 1629 and 1630. On the whole they are more moderate in tone and more free from rancour than most of the discourses which have been preserved. There is no direct political reference to the troubles of the time, and this is in accord with Donne's usual practice. He was a pastor of souls first and foremost, and though here and there we can catch an echo of the fervent royalist in such phrases as "a Religious King is the Image of God," he preached no sermons on the Divine Right of Kings. Similarly, though he was always ready to defend the doctrine and practice of the Church of England against the violent attacks of its enemies, he did not devote entire sermons to this task. He preferred to preach the fundamentals of the Christian faith as held by all Churches, and then to show that the doctrines of the Church of England agreed with the Scriptures and with the teaching of the Fathers.

A good example of Donne's method can be found in Sermon 4, which was preached at St. Paul's Cross on November 22, 1629. The open-air sermons preached at the Cross were intended to reach the multitude, and Donne preached more simply and plainly than was his wont. His text was taken from Christ's answer to the disciples of John the Baptist, who came to enquire, "Art thou he who should come, or do we look for another?" Christ pointed to the works of healing which He had done, to the lepers who were cleansed, and the lame who walked, and to the poor to whom He had preached the good news, and then added, "Blessed is he, whosoever shall not be offended in me," that is, who does not find a stumbling-block in me. Donne deals with the different classes of men who found a stumbling-block in Christ's life and doctrine. There were the learned, the philosophers, who thought Christianity foolishness; there were the proud, who thought it too humble a religion, "an inglorious, a contemptible Religion . . . and a sooty, and *Melancholique* Religion"; and

¹² The repair and beautifying of churches was strongly denounced by many Puritans. The Rev. Henry Burton described cathedrals as "so many dens of thieves and cages of filthiness and idolatry."

there were the ascetics, who exceeded Christ's disciples in outward austerity of life. All these classes of men still remain, and Donne has a thrust in particular at those who claim a superior purity and austerity of their own.

These two Disciples of *Iohn* may have their Disciples in the world to this day; And therefore forbearing their *persons*, we shall consider their *off-spring*; Those men, who in an over-valuation of their *own purity*, despise others, as men whom nothing can save; and those men, who in an over-valuation of their *own merits*, think to save themselves and others too, by their *supererogations*.

Begin we with the first, the over-pure despisers of others; Men that will abridge, and contract the large mercies of God in Christ, and elude, and frustrate, in a great part, the generall promises of God. Men that are loth, that God should speak as loud, as to say, *He would have all men saved*, And loth that Christ should spread his armes, or shed his blood in such a compasse, as might fall upon *all*. Men that think no sinne can hurt them, because they are *elect*, and that every sin makes every other man a *Reprobate*. But with the Lord there is *Copiosa redemptio*, plentiful redemption, *and an overflowing cup of mercy*. . . . *The wisdome that is from above, is first pure, and then peaceable*. Purity, Sincerity, Integrity, Holinesse, is a skirt of Christs garment; It is the very livery that he puts upon us; wee cannot serve him without it, (we must *serve him in holiness and purenesse*) we cannot see him without it, *without holinesse no man shall see God*. But then to be pure, and not *peaceable*, to determine this purity in our selves, and condemne others, this is but an imaginary, but an illusory purity. . . . Deny no man the benefit of Christ; Blesse thou the Lord, praise him, and magnifie him, for that which hee hath done for thee, and belevee, that he means as well to others, as to thee.¹³

This sermon is linked with several sermons in our Volume VIII by its subsidiary theme, contained in the verse preceding the text of the sermon, "And the poor have the gospel preached unto them." Donne's concern with the poor is first shown prominently in the sermon preached on April 15, 1628, "*But the liberall deviseth liberall things, and by liberall things he shall stand*," but though it there received considerable emphasis, it was not actually the main theme. In November, 1628, after his summer vacation and the illness which followed it, Donne made Christian duty to the poor his main theme (in Sermon No. 12, Volume VIII) by taking as his text, "*He that*

¹³ Pp. 119-120.

oppresseth the poore, reprocheth his Maker, but he that honoureth him, hath mercy on the poore." To Donne, showing mercy to the poor meant first and foremost relieving the distress of the poor by almsgiving. Secondly, it meant giving spiritual comfort and absolution to those who were "poor in spirit"—that is, humble and repentant souls bowed down by a sense of sin and a fear that they were outside God's mercy. After this full treatment of the subject we hear the theme still echoing in succeeding sermons. In the sermon preached at Whitehall, February 20, 1628/9 (Volume VIII, No. 15), Donne's main subject is a quite different one, but he emphasizes that all men, whether rich or poor, are worthy of honour and respect, because each man has the image of God in his soul. This theme of the image of God in the human soul is repeated in Sermon 2 of the present volume. Finally, in the sermon which we are now considering, Donne says that Christ proved His Messiahship to the disciples of John by various signs, of which the most important was that "the poor have the gospel preached to them," and Donne reiterates that the gospel is meant first for the poor in estate, then for the poor in understanding, and most important of all, for the poor in spirit.¹⁴

Donne ends with a consideration of the blessedness which Christ promised to those who were not offended in Him. There is a prepara-

¹⁴ The way in which this theme is first announced, then worked out in full, then echoed and repeated in later sermons, finds an analogy in the way in which Herbert develops his themes in *The Temple*. Compare his second sonnet on the Holy Scriptures:

Oh that I knew how all thy lights combine,
 And the configurations of their glorie!
 Seeing not onely how each verse doth shine,
 But all the constellations of the storie.
 This verse marks that, and both do make a motion
 Unto a third, that ten leaves off doth lie:
 Then as dispersed herbs do watch a potion,
 These three make up some Christians destinie:
 Such are thy secrets, which my life makes good,
 And comments on thee: for in ev'ry thing
 Thy words do finde me out, and parallels bring,
 And in another make me understood.

L. Martz has given an admirable account of this in his *Poetry of Meditation* (Yale Univ. Press, 1954), pp. 296-315.

tory blessedness in this life, which is a rest for the heart. He quotes the saying of St. Augustine, *Fecisti nos Domine ad te, & inquietum est Cor nostrum, donec quiescat in te*:

Lord thou hast made us for thy selfe, and our heart cannot rest, till it get to thee. But can we come to God here? We cannot. Where's then our viatory, our preparatory, our initiatory, our inchoative blessednesse? Beloved, though we cannot come to God here, here *God comes to us*; Here, in the *prayers* of the Congregation God comes to us; here, in his Ordinance of *Preaching*, God delivers himselfe to us; here in the administration of his *Sacraments*, he seals, ratifies, confirms all unto us; And to rest in these his seals and means of reconciliation to him, this is not to *be scandalised, not to be offended in him*; . . . And therefore, as the *Needle* of a *Sea-compassse*, though it shake long, yet will rest at last, and though it do not look directly, exactly to the North Pole, but have some *variation*, yet, for all that variation, will rest, so, though thy heart have some variations, some deviations, some aberrations from that direct point, upon which it should be bent, which is an absolute conformity of thy will to the will of God, yet, though thou lack something of that, afford thy soule rest: settle thy soule in such an *infallibility*, as this present condition can admit, and beleeve, that God receives glory as well in thy *Repentance*, as in thine *Innocence*, and that the mercy of God in Christ, is as good a pillow to rest thy soule upon *after* a sinne, as the *grace* of God in Christ is a shield, and protection for thy soule, before.¹⁵

This initial blessedness, then, is to be found through the Word and the Sacraments of the Church, and it is the way to a higher blessedness—"the everlasting blessednesse of the Kingdome of heaven." How shall the tongue of man describe it? "And what then shall we say, but this? Blessednesse it selfe, is God himselfe; our blessednesse is our possession; our union with God." To see, to know, to love, to possess God, this is the highest blessedness which man can conceive.

We have conjecturally assigned the sermon on John 10.10 (Sermon 5) to Christmas Day, 1629. This sermon is the last of the seven assigned to Christmas in *LXXX Sermons*, and it follows in sequence those preached at St. Paul's in 1622, 1624, 1625, 1626, 1627, and 1628. Donne's first Christmas sermon at St. Paul's, that of 1621, was printed in *Fifty Sermons*, and the absence of any sermon for Christmas, 1623, is explained by Donne's serious illness in December of that year. In 1630 Donne was at Aldborough Hatch suffering from the illness

¹⁵ Pp. 126-127.

which proved fatal. We should therefore expect this sermon, though undated, to belong to 1629, since in the earlier years, when Donne was Divinity Reader at Lincoln's Inn, no Christmas sermons were expected of him, as term always ended some time before Christmas. Some difficulty, however, has been caused by a statement made by Gosse, who mentions the November sermon at Paul's Cross and continues, "For the first time, however, since he [Donne] was appointed Dean, he was not able to preach in his Cathedral on Christmas Day 1629."¹⁶ Gosse gives no reason for this statement and it must be a slip, for four pages later he writes, of 1630, "Donne did not contrive to preach the Gunpowder Plot sermon, and for the first time in twenty years he did not even preach before the King at Christmas."¹⁷ In the absence of any evidence to show that Donne was ill in the winter of 1629, we have presumed that he preached as usual on Christmas Day in St. Paul's, since the Dean was bound by statute to do so, unless prevented by some serious cause. A month later he was preaching on the Feast of the Conversion of St. Paul, when he was under no such statutory obligation, and again on February 12 before the King at Whitehall.

For this Christmas sermon Donne took his text from his favourite Gospel, that according to St. John, and from the chapter which he calls "God's Pastorall," in which Christ calls Himself the Good Shepherd.

The Church celebrates this day, the Birth of our Lord and Saviour Christ Jesus, blessed for ever; And though it fall amongst the shortest dayes in the yeere, yet of all the Festivals in the yeere, it is the longest: It is a day that consists of twelve dayes; A day not measured by the naturall and ordinary motion of the Sun, but by a supernaturall and extraordinary Star, which appeared to the Wisemen of the East, this day, and brought them to Christ, at Bethlem, upon Twelfe Day. That day, Twelfe day, the Church now calls the Epiphany; The ancient Church called this day (Christmas day) the Epiphany. Both dayes together, and all the dayes betweene, . . . make up the Epiphany, that is, the manifestation of God to man. And as this day is in such a respect a longer day than others, so, . . . if I extend this Sermon, if you extend your Devotion, or your Patience,

¹⁶ *Life and Letters of John Donne* (1899), II, 262.

¹⁷ *Ibid.*, p. 266. It should be noted that, as far as we know, Donne never preached before the King at Christmas. He preached in St. Paul's before the Lord Mayor.

beyond the ordinary time, it is but a due, and a just celebration of the Day, and some accommodation to the Text, for, I am come, as he, in whose Name and Power I come, came; and he tels you, that *He came that you might have life, and might have it more abundantly*.¹⁸

Donne divides his sermon into three parts,—first, the persons, “The Shepheard and the Sheepe, Him and Them, God and Man; of which Persons, the one for his Greatnesse, God, the other for his littlenesse, man, can scarce fall under any consideration. What eye can fixe it self upon East and West at once? And he must see more then East and West, that sees God, for God spreads infinitely beyond both: God alone is all; not onely all that is, but all that is not, all that might be, if he would have it be.” Our hymns and praises belong to God, but our best praise is silence. Donne quotes the sixty-fifth Psalm, “*Praise waiteth for thee, O God in Sion,*” and continues: “But if we will take it according to the Original, it must be, *Tibi silentium laus est*, Thy praise, O Lord, consists in silence: That that man praises God best, that sayes least of him; of him, that is of his nature, of his essence, of his unrevealed will, and secret purposes.”¹⁹

In the second part, Donne deals with Christ’s coming as an act of mercy. “I who was alwayes present, studied a new way of comming, I who never went from thee, came again to thee.” Those who lived in Old Testament times had promises and prophecies of the coming of the Messiah. “A little Candle they had for themselves, but they durst not light anothers Candle at it. So also some of the more speculative Philosophers had got some beames of this light, but because they saw it would not be beleaved, they let it alone, they said little of it.” On Christmas Day we celebrate this special coming, and we receive it as the gift of life, and of life more abundant.

So Donne reaches his third part. “*This is the day which the Lord hath made, we will rejoyce, and be glad in it.* And as *Constantine* ordained, that upon this day, the Church should burne no Oyle, but Balsamum in her Lamps, so let us ever celebrate this day, with a thankfull acknowledgment, that Christ, who is *unctus Domini*, The Anointed of the Lord, hath anointed us with the Oyle of gladnesse above our fellowes, and given us life more abundantly then others,

¹⁸ P. 131.

¹⁹ P. 135.

in making us partakers of these meanes of salvation in his Church."²⁰

Before he closes, Donne interposes a note of stern warning to those who refused to kneel at any part of the Church service.²¹

... now, and here, within these wals, and at this houre, comes Christ unto you, in the offer of this abundance; and with what penuriousnesse, penuriousnesse of devotion, penuriousnesse of reverence do you meet him here? ... I would speake so, as the congregation should not know whom I meane; but so, as that they whom it concernes, might know I meane them; I would speake: for, I must say, that there come some persons to this Church, and persons of example to many that come with them, of whom, (excepting some few, who must therefore have their praise from us, as, no doubt, they have their thanks and blessings from God) I never saw Master nor servant kneele, at his comming into this Church, or at any part of divine service. ... As our comming to Church is a testification, a profession of our religion, to testifie our fall in *Adam*, the Church appoints us to fall upon our knees; and to testifie our Resurrection in Christ Jesus, the Church hath appointed certaine times, to stand: But no man is so left to his liberty, as never to kneele. *Genuflexio est peccatorum*, kneeling is the sinners posture; if thou come hither in the quality of a sinner, (and, if thou do not so, what doest thou here, the whole need not the Physitian) put thy selfe into the posture of a sinner, kneele. ... That Sacrifice that struggled at the Altar, the Ancients would not accept for a Sacrifice; But Cæsar would not forbear a sacrifice for struggling, but sacrificed it for all that. He that struggles, and murmures at this instruction, this increpation, is the lesse fit for a sacrifice to God, for that; But the zeale that I bear to Gods house, puts so much of Cæsars courage into mee, as, for all that struggling, to say now, and to repeat as often as I see that irreverence continued, to the most impatient struggler, *Deus stetit*, *God stands in the Congregation*, and wilt thou sit; sit, and never kneele? ... Humiliation is

²⁰ P. 152.

²¹ Compare passages in Donne's Fourth Prebend Sermon (Vol. VII, pp. 317-318): "*Gods House is the house of Prayer*; ... And you come to God in his House, as though you came to keepe him company, to sit downe, and talke with him halfe an houre; or you come as Ambassadors, covered in his presence, as though ye came from as great a Prince as he," and (p. 320), "But he that feels Christ, in the receiving of the Sacrament, and will not bend his knee, would scarce bend his knee, if he saw him." See also Baird Whitlock, "The Dean and the Yeoman," *Notes and Queries*, Vol. CXCIX, No. 9 (September, 1954), pp. 374 f., in which he discusses the committal to Newgate of a man whom the vergers, on Donne's orders, had "thrice admonished" to kneel, and who had left St. Paul's rather than comply.

the beginning of sanctification; and as without this, without holinesse, no man shall see God, though he pore whole nights upon the Bible; so without that, without humility, no man shall heare God speake to his soule, though hee heare three two-houres Sermons every day.²²

From rebuke Donne turned to promise. The humble and holy in heart shall find abundant life here, and eternal life hereafter:

God . . . will emprove, and advance thy sanctification *abundantiùs*, more abundantly, and when he hath brought it to the best perfection, that this life is capable of, he will provide another *abundantiùs*, another maner of abundance in the life to come; . . . What a dimme vespers of a glorious festivall, what a poore halfe-holyday, is *Methusalems* nine hundred yeares, to eternity? what a poore account hath that man made, that saies, this land hath beene in my name, and in my Ancestors from the Conquest? what a yesterday is that? not six hundred yeares. . . . But as, how abundant a life soever any man hath in this world for temporall abundances, I have life more abundantly then hee, if I have the spirituall life of grace, so what measure soever I have of this spirituall life of grace, in this world, I shall have that more abundantly in Heaven . . .²³

Sermon 6 was preached on the Feast of the Conversion of St. Paul (January 25, 1629/30). It has one noteworthy passage in which Donne deplores the readiness with which men criticize any serious effort after holiness of life, and the way in which they label as "Papisticall" or "Puritanicall" those who strive to fast and pray, or who avoid blasphemous oaths and the profanation of the Sabbath. He is willing to be called by these terms of reproach.

Beloved, there are some things in which all Religions agree; The worship of God, The holinesse of life; And therefore, if when I study this holinesse of life, and fast, and pray, and submit my selfe to discreet, and medicinall mortifications, for the subduing of my body, any man will say, this is Papisticall, Papists doe this, it is a blessed Protestation, and no man is the less a Protestant, nor the worse a Protestant for making it, Men and brethren, I am a Papist, that is, I will fast and pray as much as any Papist,

²² Pp. 152-153. The seventeenth-century appetite for sermons was enormous. Thus on the fast day which was ordered on Saturday, July 2, 1625, "the House of Commons heard three sermons at St. Margaret's, Westminster. The first sermon lasted three hours and each of the other sermons two hours, yet not a man fainted."—F. P. Wilson, *The Plague in Shakespeare's London* (Oxford, 1927), p. 138, citing *The Diary of Walter Yonge* (Camden Society, 1848), pp. 85-86.

²³ Pp. 153-154.

and enable my selfe for the service of my God, as seriously, as sedulously, as laboriously as any Papist. So, if when I startle and am affected at a blasphemous oath, as at a wound upon my Saviour, if when I avoyd the conversation of those men, that prophane the Lords day, any other will say to me, This is Puritanicall, Puritans do this, It is a blessed Protestation, and no man is the lesse a Protestant, nor the worse a Protestant for making it, Men and brethren, I am a Puritan, that is, I will endeavour to be pure, as my Father in heaven is pure, as far as any Puritan.²⁴

Towards the close of the sermon Donne turns from the controversial attacks which he has been making, to exhort his hearers to confess and repent their sins one by one.

Bring every single sin, as soon as thou committest it, into the presence of thy God, upon those two legs, Confession, and Detestation, and thou shalt see, that as, though an intire Iland stand firme in the Sea, yet a single clod of earth cast into the Sea, is quickly washt into nothing; so, howsoever thine habituall, and customary, and concatenated sins, sin enwrapped and complicated in sin, sin entrenched and barricadoed in sin, . . . may stand out, and wrastle even with the mercies of God, in the blood of Christ Jesus; yet if thou bring every single sin into the sight of God, it will be but as a clod of earth, but as a graine of dust in the Ocean. Keep thy sins then from mutuall intelligence, that they doe not second one another, induce occasion, and then support and disguise one another; and then, neither shall the body of sin ever oppresse thee, nor the exhalations, and damps, and vapors of thy sad soule, hang between thee, and the mercies of thy God; But thou shalt live in the light and serenity of a peaceable conscience here, and die in a faire possibility of a present melioration and improvement of that light. All thy life thou shalt be preserved, in an Orientall light, an Easterne light, a rising and a growing light, the light of grace; and at thy death thou shalt be super-illustrated, with a Meridionall light, a South light, the light of glory.²⁵

The next sermon (Sermon 7) was preached before the King on Donne's "old constant day," as Walton calls it, the first Friday in Lent, which in 1629/30 fell upon February 12. It is an outstanding sermon in the present volume, and it carries on the line of thought which we have traced through the three preceding sermons. It opens with an arresting paragraph:

I have seen Minute-glasses; Glasses so short-liv'd. If I were to preach upon this Text, to such a glass, it were enough for half the Sermon; enough to show the worldly man his Treasure, and the Object of his

²⁴ P. 166.

²⁵ P. 172.

heart (*for, where your Treasure is, there will your Heart be also*) to call his eye to that Minute-glass, and to tell him, There flows, there flies your Treasure, and your Heart with it. But if I had a Secular Glass, a Glass that would run an age; if the two Hemispheres of the World were composed in the form of such a Glass, and all the World calcin'd and burnt to ashes, and all the ashes, and sands, and atoms of the World put into that Glass, it would not be enough to tell the godly man what his Treasure, and the Object of his Heart is. A Parrot, or a Stare, docile Birds, and of pregnant imitation, will sooner be brought to relate to us the wisdom of a Council Table, then any *Ambrose*, or any *Chrysostome*, Men that have Gold and Honey in their Names, shall tell us what the Sweetness, what the Treasure of Heaven is, and what that mans peace, that hath set his Heart upon that Treasure.²⁶

First, Donne considers what is meant here by the fixing of the heart. God demands the surrender of the entire being:

When God says, *Fili, da mihi Cor; My Son, give me thy heart*; God means, the whole man. Though the Apostle say, *The eye is not the man, nor the ear is not the man*; he does not say, The heart is not the man: the heart is the man; the heart is all: . . . So, when God says, . . . *My Son, give me thy heart*, God will not be satisfied with the eye, if I contemplate him in his Works: (for that's but the godliness of the natural man) nor satisfied with the ear, with hearing many Sermons: (for that's but a new invention, a new way of making Beads, if, as the Papist thinks all done, if he have said so many *Aves*, I think all done, if I have heard so many Sermons.) But God requires the heart, the whole man, all the faculties of that man: for onely that that is intire, and indivisible, is immovable; and that that God calls for . . . is this immovableness, this fixation of the heart.²⁷

Donne enumerates three obstacles, three enemies as he calls them—inconsideration, irresolution, and inconstancy—which prevent this surrender of the heart to God. On the other hand he gives a vivid picture of the preparation of the heart by the Spirit of God:

For the fire of Gods Spirit may take hold of me, and (as the Disciples that went with Christ to *Emmaus*, were affected) *my heart may burn within me*, when the Scriptures are opened, . . . And when upon the consideration of Gods miraculous Judgements or Mercies, I come to such a melting and pouring out of my heart, that there be no spirit, that is, none of mine own spirit left in me; . . . When I say to my self, as the Apostle professed of himself, *I am nothing*; and then say to God, Lord, though

²⁶ P. 173.

²⁷ Pp. 175-176.

I be nothing, yet behold, I present thee as much as thou hadst to make the whole world of; O Thou that mad'st the whole world of nothing, make me, that am nothing in mine own eyes, a new Creature in Christ Jesus: This is a blessed nullification, a glorious annihilation of the heart.²⁸

The student of religious experience will recognize in the whole of this passage the authentic note of surrender to God. It is not often that Donne analyzes so clearly and fully the steps in this process. He speaks of the original "frigidity and coldness," the "Marbleness of my heart," which the Spirit warms and softens. There is "the contrition of heart, in the sense of my sins," and the emptying of self, so that there is no self-confidence left. Then "I come into the hands of my God, as plially, as ductily, as that first clod of earth, of which he made me in *Adam*," and there is the earnest prayer, "O Thou that mad'st the whole world of nothing, make me . . . a new Creature in Christ Jesus."

This experience is not, however, an end in itself, it is only a beginning. "But when God hath thus created a new heart, that is, re-enabled me, by his Ordinance, to some holy function," what a miserable thing it is to slip into thoughtlessness and carelessness, to undertake no good actions "for our God, for our Prince, for our Country, for our Neighbor," and even in Church "to sit here, and not to know if we be ask'd upon a surprize, whether it were a Prayer, or a Sermon, or an Anthem that we heard last."²⁹

A little later Donne has a vigorous passage in which he castigates the sins of the Court, the law-courts, the City, and the nation. He quotes the Hebrew Prophet: "*Are there not yet Treasures of wickedness in the house of the wicked?*"

No? *Are there not scant measures? which are an abomination to God*, says the Prophet there; which are not onely false measures of Merchandize, but false measures of Men: for, when God sayes that, he intends all this; Is there not yet supplantation in Court, and mis-representations of men? . . . Is there not yet Oppression in the Country? A starving of men, and pampering of dogs? . . . Is there not yet Extortion in *Westminster*?³⁰ *A*

²⁸ Pp. 176-177.

²⁹ Pp. 177-178.

³⁰ There was certainly a large amount of bribery and corruption in the law-courts during the years of Donne's ministry, as any reader of John Chamberlain's *Letters* (ed. McClure) can testify; e.g., II, 354-355, on the

justifying of the wicked for a reward, and a taking away of the righteousness of the righteous from him? . . . Is there not yet Collusion and Circumvention in the City? Would they not seem richer then they are, when they deal in private Bargains with one another? And would they not seem poorer then they are, when they are call'd to contribute for the Publique? . . . Is there not yet Hypocrisie in the Church? In all parts thereof? Half preachings, and half hearings? Hearings and preachings without practise? Have we not national sins of our own, and yet exercise the nature of Islanders, in importing the Sins of forreign Parts?⁸¹

The sermon should be read as a whole, in justice to Donne's eloquent description of the true treasure which is laid up for the righteous. Here, we have already the treasure of grace, and peace, and faith, but we have it in earthen vessels. Hereafter, we hope for eternal joy and glory in union with God Himself.

The next sermon (Sermon 8) was preached on Easter Day, 1630, and it was the last of Donne's great series of Easter sermons. Donne's text was the message of the angel to the holy women on Easter morning, and he spent some time in retracting his former errors about the souls of women.⁸²

Parliamentary commission appointed by the King in 1621: "... they find yt more then Hercules labour *purgare hoc stabulum Augiæ* of monopolies, patents, and the like: and they are now fallen into another labirynth (whence they see no way out,) of briberies and extortions in matters of justice, and the first tempest is fallen upon my Lord Chauncellor [Francis Bacon], against whom there come in daylie more petitions and accusations then they can overcome, wherein his owne frends are made speciall instruments against him . . ."

⁸¹ Pp. 182-183.

⁸² In Donne's *Juvenilia* (1633) the sixth Problem dealt with the question, "Why hath the Common Opinion afforded Women soules?" There he assumed that souls had been attributed to women only by man's folly. Animals were the equals of women in everything but speech. "Wee deny *soules*," he had written, "to others equall to them in all but in *speech*. . . . For perchance an *Oxes* [*Apes* in MSS] heart, or a *Goates*, or a *Foxes*, or a *Serpents* would speake just so, if it were in the *breast*, and could move that *tongue* and *læwes*." In 1595 there appeared at Leipzig a "Disputatio Nova contra Mulieres qua probatur eas Homines non esse," which was answered in the same year by another thesis which denied the proposition. The disputants, of whom there were several, generally referred to a passage in the spurious Commentaries on St. Paul's Epistles attributed to

Our first consideration is upon the persons; and those we finde to be Angelicall women, and Euangelicall Angels: Angels made Euangelists, to preach the Gospell of the Resurrection, and Women made Angels, . . . that is, Instructors of the Church; And to recompence that observation, that never good Angel appeared in the likenesse of woman,³³ here are good women made Angels, that is, Messengers, publishers of the greatest mysteries of our Religion. For, howsoever some men out of a petulancy and wantonnesse of wit, and out of the extravagancy of Paradoxes, and such singularities, have called the faculties, and abilities of women in question, even in the roote thereof, in the reasonable and immortall soul, yet that one thing alone hath been enough to create a doubt, (almost an assurance in the negative) whether *S. Ambroses* Commentaries upon the Epistles of *S. Paul*, be truly his or no, that in that book there is a doubt made, whether the woman were created according to Gods Image; Therefore, because that doubt is made in that book, the book it self is suspected not to have had so great, so grave, so constant an author as *S. Ambrose* was; No author of gravity, of piety, of conversation in the Scriptures could admit that doubt, whether woman were created in the Image of God, that is, in possession of a reasonable and an immortall soul.³⁴

Donne follows up this retraction by an acknowledgment of the part which women have played in both political and religious matters. This enables him in passing to pay a tribute to the memory of Queen Elizabeth:

St. Ambrose, in which it was questioned whether woman was made in God's image. Donne had mentioned this doubt in his verse letter *To the Countesse of Huntingdon* (*Poems of John Donne*, ed. Grierson, I, 201):

Man to Gods image; *Eve*, to mans was made,
Nor finde wee that God breath'd a soule in her.

Ben Jonson stoutly denied the opinion. In his *Masque of Beautie* he wrote:

Had those, that dwell in error foule,
And hold that women haue no soule,
But seen these moue; they would haue, then,
Said, *Women were the soules of men*.

To the second line he appended a note: "There hath beene such a profane paradoxe published."—*Ben Jonson*, ed. Herford and Simpson, VII, 193.

³³ Compare Donne's verse letter *To the Countesse of Bedford* (*Poems*, ed. Grierson, I, 190):

A dyet fit for you; for you are here
The first good Angell, since the worlds frame stood,
That ever did in womans shape appeare.

³⁴ P. 190.

The faculties and abilities of the soul appeare best in affaires of State, and in Ecclesiasticall affaires; in matter of government, and in matter of religion; and in neither of these are we without examples of able women. For, for State affaires, and matter of government, our age hath given us such a Queen, as scarce any former King hath equalled; And in the Venetian Story, I remember, that certain Matrons of that City were sent by Commission, in quality of Ambassadors, to an Emperesse with whom that State had occasion to treat; And in the Stories of the Eastern parts of the World, it is said to be in ordinary practise to send women for Ambassadors. And then, in matters of Religion, women have evermore had a great hand, though sometimes on the left, as well as on the right hand. . . . If women have submitted themselves to as good an education as men, God forbid their sexe should prejudice them, for being examples to others. Their sexe? no, nor their sins neither: for, it is S. *Hieromes* note, That of all those women, that are named in Christs pedigree in the Gospell, there is not one, (his onely Blessed Virgin Mother excepted) upon whom there is not some suspitious note of incontinency. Of such women did Christ vouchsafe to come; He came of woman so, as that he came of nothing but woman; of woman, and not of man. Neither doe we reade of any woman in the Gospel, that assisted the persecutors of Christ, or furthered his afflictions; Even *Pilats* wife dissuaded it. Woman, as well as man, was made after the Image of God, in the Creation; and in the Resurrection, when we shall rise such as we were here, her sexe shall not diminish her glory: Of which, she receives one faire beame, and inchoation in this Text, that the purpose of God is, even by the ministry of Angels, communicated to women.³⁵

Donne spends a little time in considering the names of these holy women,³⁶ and then settles down to the main purpose of the sermon. The women were sedulous in their devotion, and came very early to the sepulchre on Easter morning. Their zeal was mistaken, for they came with their gums and spices to embalm the body of the Lord who had promised that He would rise again; but God accepted their love and did not blame them. The Angel comforted them, and gave

³⁵ Pp. 190-192.

³⁶ This consideration of names leads Donne to one of his very few references to Queen Henrietta Maria: "But though we found just reason to celebrate these women by name, we meant not to stay upon that circumstance; we shut it up with this prayer, That that blessing which God gave to these *Maries*, which was, to know more of Christ, then their former teachers knew, he will also be pleased to give to the greatest of that name amongst us, That she may know more of Christ, then her first teachers knew." (P. 193.)

them the news that Christ had risen. In all these ways they can be an example to us, and Donne enlarges each point at leisure:

Beloved, true devotion is a serious, a sedulous, an impatient thing. He that said in the Gospell, *I fast twice a week*, was but a Pharisee; He that can reckon his devout actions, is no better; He that can tell how often he hath thought upon God to day, hath not thought upon him often enough. It is S. *Augustines* holy Circle, to pray, that we may heare Sermons profitably, and to heare Sermons that we learn to pray acceptably. Devotion is no Marginall note, no interlineary glosse, no Parenthesis that may be left out; It is no occasionall thing, no conditionall thing; I will goe, if I like the Preacher, if the place, if the company, if the weather; but it is of the body of the Text, and layes upon us an Obligation of fervour and of continuance.³⁷

The women rose very early in the morning, and when they were on their way they asked one another, "*Who shall roll us away the stone from the door of the Sepulchre?*" They were confused and bewildered, and they forgot Christ's promise that He would rise again. "Their devotion was awake, their consideration was in a slumber. But what though? Did they therefore lose all benefit of their pious and devout intention? . . . *Calvin* sayes of our present case, *Deus non imputat*, Because these good women were transported with a zealous piety towards Christ, God did not impute this inconsideration unto them." Donne uses this reflection to comfort those who find themselves troubled by wandering thoughts at prayer, and who torment themselves by the idea that such prayer is sinful.

And so beloved, behooves it thee to do in thine own behalf, if at any time having cast thy self into the posture of prayer, upon thy knees, and entred into thy prayer, thou have found thy self withdrawn, transported, strayed into some deviations, and by-thoughts; Thou must not think all that devotion lost; much lesse, that prayer to be turned into sin; for, God, who hath put all thy tears into his Bottle, all thy words into his Register, all thy sighs into his bosome, will also spread that zeale with which thou entredst into thy prayer, over thy whole prayer, and where that (thine own zeale) is too short, Christ Jesus himself will spread his prayer over thine, and say, Give him, O Father, that which he hath asked faithfully in my name, and, where he hath fallen into any deviations or negligences, Father forgive him, though he knew not what he said.³⁸

³⁷ P. 194.

³⁸ P. 200. This passage should be compared with the one in which Donne acknowledges his own difficulties with wandering thoughts in

Donne devotes some pages to the consideration of the angel's message, "*He is risen*," and then concludes, not with his usual eloquent peroration, but with a brief summary of the headings of his sermon. Each point is numbered in the margin, and there are twelve points in all. This departure from his former practice emphasizes the practical nature of this group of his last sermons. The five (of which this is the last) which we know to have been preached in the winter and early spring of 1629-1630 contain very little symbolism and few long rhetorical passages. All the texts of this last group are taken from the New Testament, and Donne's main purpose is to preach Christ as plainly and straightforwardly as he could.³⁹ In the sermon at Paul's Cross (No. 4) he appealed chiefly to the common people, at Christmas (No. 5) to the citizens in general, at Whitehall (No. 7) to the King and the Court, and now in No. 8 he deals with Christ's Resurrection, and makes a special appeal to women.

There is no one key-word or persistent theme which runs through this group of sermons, as *joy* and *holy cheerfulness* ran through the earlier sermons of our Volume VII,⁴⁰ or as the note of melancholy through much of Volume VIII. Donne hardly mentions death except in a passing allusion,⁴¹ and there are none of the deathbed scenes which were so prominent in the sermons after the death of Magdalen Danvers.⁴² There is, however, a frequent reference to the hope of eternal life and future glory. In the sermon at Paul's Cross the last pages⁴³ are a consideration of the Beatific Vision, and the more abundant life of the text of the Christmas sermon is interpreted as beginning here in the life of grace and reaching its fullness in the life of

prayer: "I throw my selfe downe in my Chamber, and I call in, and invite God, and his Angels thither . . ." (Vol. VII, pp. 264-265).

³⁹ In Vol. III (Introd., pp. 36-41) we showed that Donne's aim in his first sermon as Dean of St. Paul's was to set forth Christ as the Light of the World. Throughout his ministry at St. Paul's this continued in general to be his purpose. Sometimes, however, he was too learned, too rhetorical, too fine-spoken for some of his auditors. In this last group of sermons he aimed at a more simple and practical approach.

⁴⁰ See Vol. VII, Introd., pp. 2-3, 11-12.

⁴¹ Such as the passage quoted on p. 17 of the present volume.

⁴² See Vol. VIII, pp. 14-18, 168, 190-191.

⁴³ Pp. 127-130 of the present volume.

glory in heaven."⁴⁴ This is again expounded with more eloquence in the sermon on the first Friday in Lent.⁴⁵ In the Easter sermon which we have just considered there is no such peroration, but the same thought is expounded more briefly in the course of the argument.⁴⁶

There is therefore a link with the sermons of the early part of 1629, though it is slighter than the more obvious bond between these five sermons of the winter months. In the peroration of the Easter sermon of 1629 there had been a magnificently eloquent peroration based on the apocalyptic vision of St. John. From the melancholy of the winter of 1627-1628 and from his deathbed pictures Donne had recovered an active interest in his work as a pastor of souls, and a recognition that eternal life begins here and now. In the spring sermons of 1629 there is more poetry than we find in this last group, which is definitely prosaic except perhaps in the Whitehall sermon. Donne, however, keeps his old mastery of the arresting short phrase or glancing comparison.

It does not seem likely that these five sermons represent the whole of Donne's output for the last few months of his active life. There were probably some sermons which he did not trouble to write out in full, and there may also be others which remain among our collection of undated sermons. For example, it is likely that he preached on February 2 (Candlemas Day), 1629/30, since in his fatal illness the next winter he wrote to Mrs. Cokain that he expected to be in London by the end of January "because I am under the obligation of preaching at Pauls on Candlemas Day."⁴⁷ We possess five undated sermons for Candlemas Day, and in three of these we have found enough evidence for us to assign them conjecturally to 1621/2, 1622/3, and 1626/7. There remain two sermons which have not afforded us

⁴⁴ Pp. 153-154.

⁴⁵ Pp. 186-188.

⁴⁶ P. 203. "*He is risen* . . . The whole frame and course of nature is changed; . . . The grave, (now, since Christs Resurrection, and ours in him) does not bury the dead man, but death itself; My Bell tolls for death, and my Bell rings out for death, and not for me that dye; for I live, even in death; but death dies in me, and hath no more power over me."

⁴⁷ *Letters* (1651), p. 317. In the event, Donne had to give up the idea of preaching on Candlemas Day, and returned later to preach *Deaths Duell* at Whitehall.

such evidence, and there are four possible years during Donne's ministry at St. Paul's when these two may have been preached. Since we are not certain that he preached on Candlemas Day 1629/30, we do not feel warranted in trying to assign one of these two sermons to that date, and we are leaving them to be printed in our final volume, where Donne's last sermon, *Deaths Duell*, will conclude the long roll.

There is some justification, however, for printing in this volume two sermons which may have been preached in 1630, though we cannot be positive about their date. The first of these is Sermon 9, which is described in the Folio heading as "Preached in Lent to the King, April 20, 1630." In *LXXX Sermons* it is the first of a group of sermons described as "Preached in Lent," and the sermons which follow it were preached on the first Fridays of Lent in 1619/20, 1621/22, 1622/23, 1624/25. But if this sermon was preached in Lent, it could not possibly have been preached on April 20, 1630, for in that year Easter fell on March 28. Gosse dates the sermon as preached on April 23, 1630, and adds a footnote, "Misprinted 'April 20' in the 1640 edition (p. 127). Dr. Jessopp points out that the third Sunday after Easter fell on the 23rd."⁴⁸ This emendation only increases the confusion. April 23 was a Friday, and not a Sunday, and moreover it was not in Lent. We think it likely that the date is wrong, as are the dates of certain other sermons in the Folios;⁴⁹ but we cannot be too positive on this point, for we have no other sermon which can be assigned to April, 1630, and it was usual for Donne to preach before the King once, if not twice, in April. Thus in 1626 he preached at Whitehall on April 18 and April 30; in 1627, on April 1; in 1628, on April 5 and April 15; in 1629, two sermons of which the first is dated as "Preached to the King, at the Court in April" (Sermons 1 and 2 of the present volume).⁵⁰ On April 21 Donne attended the

⁴⁸ Gosse, *op. cit.*, II, 263.

⁴⁹ *Fifty Sermons*, No. 35, is dated as preached on February 21, 1611. This must be wrong, as Donne was not ordained until January, 1614/15. We have redated the sermon as preached in 1618 (Vol. II, pp. 23-25).

⁵⁰ We have quoted only the years 1626-1629 because they are the most relevant to discussion of 1630, but reference to our earlier volumes will show that Donne preached on some date in April before the King for most of the years from 1618 onwards.

vestry meeting of St. Dunstan's and was present at the vestry dinner, so that he can hardly have been prevented by ill health from preaching at Whitehall on some date in the month.

The sermon itself gives us no definite evidence of date. There is no reference in it to either Lent or Easter. If the sermon was actually preached on April 20, Easter was already more than three weeks past, and most of Donne's April sermons make no mention of Easter unless they were preached on Easter Day itself. On the other hand, most of the sermons preached by Donne on the first Friday in Lent open with a clear indication that he is speaking at the beginning of the Lenten season, which he regards as a forty-day preparation for Easter.⁵¹

There is one sentence in the sermon which indicates that it was preached in the reign of King Charles, and must therefore be later than Donne's "First Sermon Preached to King Charles," which was delivered on April 3, 1625. In the present sermon Donne has been speaking of prayer, and he mentions that Constantine the Great, the first Christian Emperor, was represented on his coins as kneeling in prayer. Donne continues, "And yet this Symbolicall, and Catechisticall coyn of *Constantines*, was not so convincing, nor so irrefragable a testimony of his piety, (for *Constantine* might be coyned praying, and yet never pray) as when we see as great a Prince as he, actually, really, personally, daily, duly at prayer with us."⁵² Charles the First was renowned for his devotion to the Church of England and his regular attendance at its worship. King James was much less regular in his attendance, and Donne could hardly have paid him such a tribute.⁵³

⁵¹ See for example the second paragraph of the sermon on *Luke* 23.40 (Vol. I, p. 253), the first paragraph of that on *Mat.* 19.17 (Vol. VI, p. 223), of that on *Isa.* 50.1 (Vol. VII, p. 73), and of that on *Acts* 7.60 (Vol. VIII, p. 174). In the sermon on *Amos* 5.18 (Vol. II, p. 361) this intimation that Lent is the preparation for Easter is found at the end of the sermon, in the final paragraph.

⁵² P. 220 of the present volume.

⁵³ See Chamberlain, *Letters*, II, 489, date April 19, 1623: "The King came hither the fifth of this present, and the next day (beeing Palme-Sunday) the Lord Archbishop preached at court in the open preaching place, where there had ben no sermons all this Lent, nor the King present

There is a passage in the present sermon which closely resembles a passage which we have already quoted⁵⁴ from the sermon (No. 6) preached on January 25, 1629/30, in which Donne deplores the readiness with which men label others as "Puritan" or "Papist," merely because they strive after holiness of life, or because they fast and pray: "This man is affected when he heares a blasphemous oath, and when he lookes upon the generall liberty of sinning; therefore he is a Puritan; That man loves the ancient formes, and Doctrines, and Disciplines of the Church, . . . therefore he is a Papist, are hastie conclusions in Church affaires."⁵⁵

A few more such links with the preceding sermons in this volume could easily be found, but such evidence is not entirely convincing by itself, for links could also be found with sermons in earlier volumes. It seems best therefore to place the sermon after all the rightly dated sermons, and before the undated ones, leaving the question of its date uncertain.

Here we have Donne once more taking a text from the book of *Job*, for which he had a particular liking. The sermon is a good one, whenever it was preached, and it is probably one of the two or three best in this volume. It deals with Job's passionate protestation of his innocence, and his appeal to God as his witness. It contains a number of fine passages, of which the following is probably the best known:

If they knew, (may *Iob* have said) how it stood between God and my soule, how earnestly I have repented, how fully he hath forgiven, they would never say, these afflictions proceeded from those sins. And truly, so may I, so may every soule say, that is rectified, refreshed, restored, re-established by the seales of Gods pardon, and his mercy, so the world would take knowledge of the consequences of my sins, as well as of the sins themselves, and read my leafes on both sides, and heare the second part of my story, as well as the first; so the world would look upon my temporall calamities, the bodily sicknesses, and the penuriousnesse of my

at any till then in the chappell, when the Lord Keper [John Williams, Bishop of Lincoln] preached on Goode Friday, . . ." There is a similar but shorter reference to the Lent of 1622, in II, 428: "He [King James] hath ben here and at Hampton Court now this fortnight but comes not to the sermons in the chappell this Lent."

⁵⁴ Pp. 16-17 of the present volume.

⁵⁵ P. 216.

fortune contracted by my sins,⁶⁶ and upon my spirituall calamities, dejections of spirit, sadnesse of heart, declinations towards a diffidence and distrust in the mercy of God, and then, when the world sees me in this agony and bloody sweat, in this agony and bloody sweat would also see the Angels of heaven ministring comforts unto me; so they would consider me in my *Peccavi*, and God in his *Transtulit*, Me in my earnest Confessions, God in his powerfull Absolutions, Me drawne out of one Sea of blood, the blood of mine owne soule, and cast into another Sea, the bottolesse Sea of the blood of Christ Jesus; so they would know as well what God hath done for my soule, as what my soule and body have done against my God; so they would reade me throughout, and look upon me altogether, I would joyne with *Iob*, in his confident adjuration, *O Earth cover not thou my blood*; Let all the world know all the sins of my youth, and of mine age too, and I would not doubt, but God should receive more glory, and the world more benefit, then if I had never sinned.⁶⁷

This passage contains a thought which had been in Donne's mind since the time when he wrote his early *Paradoxes*,⁶⁸ long before his ordination, and which grew and strengthened itself in his later work.⁶⁹ Evil is capable of being transmuted into positive good. It is the raw

⁶⁶ If this passage is taken as a literal expression of Donne's position at the time of his preaching the sermon, the sermon must be dated early in his ministry. Donne as Dean of St. Paul's and rector of two or three rich parishes was certainly not suffering from such "penuriousnesse of fortune," nor from bodily sicknesses contracted by his sins. But we have noticed before that Donne often uses "I" to denote a general experience in which he may at some time have had a part. The passionate energy of these sentences assures us that he is here speaking of his own experience, but we may also feel sure that it was an experience which lay many years in the past, and which he is reviving here because he knows that there are many in the congregation who can share it with him.

⁶⁷ P. 224.

⁶⁸ See Paradox IV in *Juvenilia*, not printed till 1633 but probably written about 1599 or 1600. Here Donne says that good makes use of evil as a skillful embroiderer or lapidary makes use of dull material to enhance the finished work. "*Good* . . . refuses no aid, no not of her utter contrary *Evill*, that she may bee the more *common* to us." "Aid" is the reading of the manuscripts where the 1633 text has the meaningless "end."

⁶⁹ See Vol. VII of our edition, p. 231: "*Gods work is perfect*; How appears that? . . . This is Perfection, That he hath established an order, a judgement. . . . He [St. Augustine] is in a holy rapture transported with that consideration, That even disorders are within Gods order; . . . that even our sins some way or other fall within the providence of God."

material out of which the Divine Love, which seems at times to be baffled by the choice of evil by man's free will, succeeds in fashioning something good of a higher quality than would have been possible in a world where there was no power of choice. In medieval times this thought was expressed in the lines *O felix culpa* applied to the Fall of Man. The Fall was not to be deplored, since it led to the redemption of mankind by Christ. This is a doctrine which can easily be abused by shallow thinkers, who pervert it as they did in St. Paul's day, into a mere excuse for further sin. "Shall we continue in sin that grace may abound?" To this Donne would have answered with the Apostle, "God forbid! How shall we that are dead to sin, live any longer therein?" Donne's hope is steadfast, however much he may deplore the disappointments and the evil of life. The purpose of God in Christ is not merely to repair the damage wrought by sin, but to make it an instrument of greater good. God is the great musician who out of discords creates a final and more perfect harmony.⁶⁰

There are other memorable passages, such as the following:

But for all these humiliations, and confessions, *Iob* doth not wave his protestation; *My righteousness I hold fast, and my heart shall not reproach me as long as I live*. Not that I shall never sin, but never leave any sin unrepented; And then, my heart cannot reproach me of a repented sin, without reproaching God himself. *The Sun must not set upon my anger*; much lesse will I let the Sun set upon the anger of God towards me, or sleep in an unrepented sin. Every nights sleep is a *Nunc dimittis*; then the Lord lets his servant depart in peace. Thy lying down is a valediction, a parting, a taking leave, (shall I say so?) a shaking hands with God; and, when thou shakest hands with God, let those hands be clean.⁶¹

There is also some difficulty over Sermon 10, which the Folio describes as "Preached upon Whitsunday" without specifying the year. We have in the Folio ten Whitsunday sermons, but unfortunately seven of them are undated, the dated ones belonging to 1627, 1628, and 1629. We have already conjecturally assigned sermons to 1622, 1623, 1624, 1625, and 1626, and the sermon on *Acts* 10.44 is clearly an

⁶⁰ Vol. VI, p. 237: "For, as poisons conduce to Physick, and discord to Musick, so those two kinds of evil, into which we contract all others, are of good use, that is, *malum pœnæ*, the evill of punishment, affliction, adversity, and *malum culpæ*, even sin it selfe, from which, the punishment flowes."

⁶¹ P. 217 of the present volume.

early one, and probably belongs to the Lincoln's Inn period. This leaves us with only the sermon on *John* 14.20, and if our attributions of the other sermons have been correct it must belong to Whitsunday, 1630, unless (like the sermon on *Acts* 10.44) it was preached in the Lincoln's Inn period—a conjecture which seems unlikely, in view of its style and tenor, which are those of Donne's later sermons. The only difficulty about assigning it positively to 1630 arises from the fact that we are not quite certain about the date at which Donne's health began to fail. He seems to have been in good health throughout April, for, as we have already stated, he attended the vestry meeting at St. Dunstan's on April 21, and also the vestry dinner. He was not, however, present on May 20 to sign the yearly accounts, and he did not attend any subsequent vestry meetings.⁶² Whitsunday in 1630 fell on May 16, and Donne was bound by statute to preach at St. Paul's unless prevented by illness. Walton ascribes the beginning of his fatal illness to August, 1630,⁶³ when he was staying with his elder daughter Constance, who in June of that year had married her second husband, Samuel Harvey of Aldborough Hatch in Essex. Walton's dates are notoriously unreliable, but there seems no reason to doubt this particular statement. Donne's failure to attend the St. Dunstan's meeting on May 20 may easily be explained by the pressure of other business, and his absence on June 23 is no proof of actual illness, for his irregular attendance in 1629 seems to indicate a slackening of energy as far as St. Dunstan's was concerned, and after the business of his daughter's wedding he may well have wished to go into the country a little earlier than usual. We therefore accept this sermon as having been, in all probability, preached at St. Paul's on Whitsunday, 1630. It makes an admirable close for the sermons of Donne's working life, since *Deaths Duell*, the last of all, was preached when he was a dying man.

⁶² These facts were first pointed out by Baird Whitlock in his article "Donne and St. Dunstan's—II" in the *Times Literary Supplement* for September 23, 1955. Mr. Whitlock shows that Donne, who had been regular in his attendance at vestry meetings from April, 1626, to July, 1628, was present only once during 1629, that he attended on January 20 and April 21, 1630, and that the last mention of Donne in the vestry records before his death was for June 23, when an application by a suitor for a new lease was "putt ofe by reason of Mr Deane of Paules absence."

⁶³ Life of Donne, in *Lives* (1670), p. 52.

This sermon, like four others of the Whitsunday sermons, was preached on a text taken from St. John's Gospel. It handles the doctrine of the Holy Spirit with freedom and assurance, and links it with the cardinal doctrines of incarnation and redemption. It is a beautiful sermon, though it has no passages of outstanding eloquence. It is not overloaded with quotations from the Fathers, nor with such an unnecessary display of Scriptural references as we found in the sermon which we assigned to Whitsunday, 1622. It resembles the sermons preached at Paul's Cross and on Christmas Day, 1629 (Nos. 4 and 5 in the present volume), in that it is a comparatively plain and clear exposition of fundamental Christian doctrine.

Donne takes Christ's last discourse to the Apostles, as recorded in St. John's Gospel, as a will in which he gives them a right to the Kingdom of Heaven. One clause of this will is recorded in the text, "*At that day shall ye know, That I am in my Father, and you in me, and I in you.*" This knowledge which Christ promises is not the learning of the Schools nor the wisdom of the philosophers; it is the knowledge of God which is given by the Holy Spirit to humble and faithful souls. The beginnings of this knowledge can be found by the natural man in God's book of creatures, more clearly by the Jews in the Law, and by the Christian far more fully in the Scriptures. Ignorance of God destroys the soul, but God furnishes many means by which man may know Him:

Here God shewes this inconsiderate man, his book of creatures, which he may run and reade; that is, he may go forward in his vocation, and yet see that every creature calls him to a consideration of God. Every Ant that he sees, askes him, Where had I this providence, and industry? Every flowre that he sees, asks him, Where had I this beauty, this fragrancy, this medicinall vertue in me? Every creature calls him to consider, what great things God hath done in little subjects.⁶⁴

The text says *At that day*, and some commentators have taken *that day* to be the day of Christ's resurrection, and others think that it refers to the sight of God in heaven, but the usual acceptance, which Donne follows, is that it means the Day of Pentecost, which we celebrate on Whitsunday. Easter and Whitsunday are linked together indissolubly:

That day we celebrate this day; and we can never finde the Christian

⁶⁴ Pp. 236-237.

Church (so farre as we can judge by the evidence of Story) to have been without this festivall day. . . . As the Jews had an *Easter* in the memory of their deliverance from Ægypt, and a *Pentecost* in the memory of the Law given at Mount Sinai; So at *Easter* we celebrate the memory of that glorious Passeeover, when Christ passed from the grave, and hell, in his Resurrection, and at this Feast of *Pentecost* we celebrate his giving of the Law to all Nations, and his investing and possessing himselfe of his Kingdome, the Church: for this is *Festum Adoptionis*, as *S. Chrysostome* calls it; The cheereful feast of our Adoption, in which, the Holy Ghost conveying the Son of God to us, enables us to be the Sons of God, and to cry Abba, Father.⁶⁵

Donne does not attempt to expound the mystery of the Trinity, but he uses helpful analogies to explain to his hearers the sending of the Holy Spirit: "This is that Spirit, who though hee were to be sent by the Father, and sent by the Son, yet he comes not as a Messenger from a Superiour, for hee was alwaies equall to Father and Son: But the Father sent him, and the Son sent him, as a tree sends forth blossomes, and as those blossomes send forth a sweet smell, and as the Sun sends forth beames, by an emanation from it selfe; . . ."⁶⁶

There are some curious resemblances between this sermon and that which Donne preached on Whitsunday, 1628. Early in both sermons Donne discusses the nature of ignorance, and quotes the saying attributed to Hermes Trismegistus, *Nequitia animæ ignorantia*, ignorance is the wickedness of the soul. This is expounded at some length in both sermons, though with different illustrations.⁶⁷ Again, a little later, Donne notes in both sermons the fact that St. Basil applied to the Holy Ghost the name of *Verbum*, the Word, which is generally applied to Christ. In the earlier sermon Donne writes, "*S. Basil* gives the Holy Ghost Christs name, for he calls the Holy Ghost *Verbum Dei*, The word of God, because he undertakes the Pedagogy of the

⁶⁵ Pp. 239–240.

⁶⁶ P. 240.

⁶⁷ Vol. VIII, p. 255: "One, much elder then al they, and elder (as some will have it) then any but some of the first Secretaries of the Holy Ghost in the Bible, that is *Trismegistus*, hath said as much as all, *Nequitia animæ Ignorantia*, Ignorance is not only the drowsinesse, the sillinesse, but the wickednesse of the soule: . . ." This argument is continued throughout the next two pages. It should be compared with the similar passage on p. 233 of the present volume.

soul, . . . to teach it as much of God as concernes it, that is, Christ crucified."⁶⁸ In this other sermon he writes, "And therefore doth S. Basil attribute that to the Holy Ghost, which seemes to be peculiar to the Son; he calls him *Verbum Dei*, because, sayes he, *Spiritus interpretis Filii, sicut Filius Patris*, As the Son hath revealed to us the will of the Father, and so is the Word of God to us, so the Holy Ghost applies the promises, and the merits of the Son to us, and so is the Word of God to us too, . . ."⁶⁹

These repetitions of a theme handled two years earlier seem to point to a date late in Donne's career, and to confirm our opinion that the sermon belongs to 1630.

UNDATED SERMONS (SECOND COLLECTION)

We published in Volume V a number of undated sermons which we believed to have been preached before the middle of 1623. In this present volume and in Volume X we hope to complete the collection of undated sermons by adding those which seem to have been preached later. We can be sure that the three undated sermons "Preached at St. Dunstan's" are later than March, 1624, when Donne was appointed as vicar of St. Dunstan's, and therefore are rightly included in this second collection; but for some of the other sermons we have no indication of date or place.

It is difficult to date the series of sermons on the thirty-second Psalm (Nos. 11-18) except within very wide limits. We have already expressed our opinion that it was not preached in the early years of Donne's ministry by refusing to print it among the undated sermons in Volume V. We did this because its style is that of Donne's middle or late years in the ministry, and also because in the earlier volumes we already had two series of sermons preached in the Lincoln's Inn period or soon after. The six sermons preached on the thirty-eighth Psalm were described in the Folio as "Preached at Lincoln's Inn," and the second series, though undated, could be assigned with some confidence to the years 1622 and 1623.⁷⁰ Therefore we might reasonably expect that the third series belonged to a later period of his ministry.

⁶⁸ Vol. VIII, p. 260.

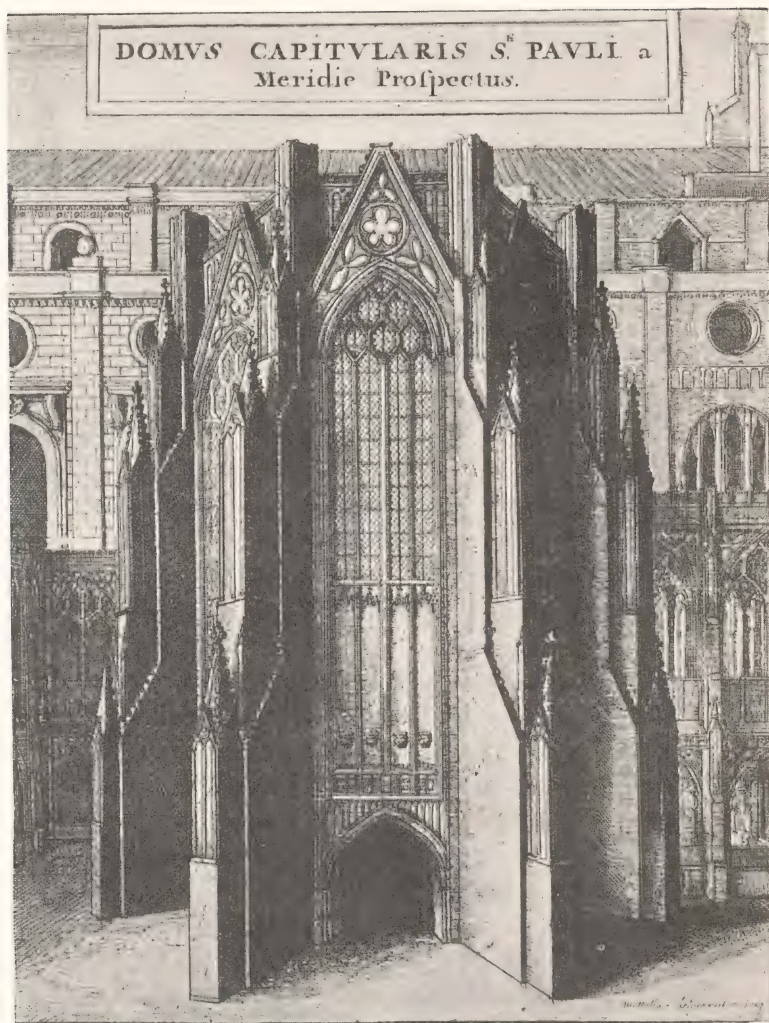
⁶⁹ P. 241 of the present volume.

⁷⁰ See our Introduction to Vol. V.

As for the season of the year, we should expect the series to be connected in some way with either Advent or Lent—the two seasons appointed by the Church for penitence and self-examination. Since the series contains eight sermons it could not easily be compressed into either of these, but room for it could easily be made by including the last four or five Sundays after Trinity to precede Advent, or by including Septuagesima, Sexagesima, and Quinquagesima to precede the six Sundays of Lent. An alternative way of proceeding would be for Donne to divide the course into two halves, preach the first four sermons in Advent, then break off for Christmas and the joyful season of Epiphany, resuming the course again during Lent. It is not very probable that all the sermons were preached on consecutive Sundays. The number of clergy in the Cathedral Chapter was a fairly large one, and all of them would expect to have some share in the preaching.⁷¹ There have been some Deans of St. Paul's who have contented themselves with preaching only on the days required by statute—Christmas, Easter, and Whitsunday,—but Donne was a much more assiduous preacher than most of his predecessors and successors. However, he had certain other duties, such as the obligation as a royal chaplain to preach several times in the year at Whitehall, and his obligations towards St. Dunstan's Church, of which he was vicar. The series may therefore have been spread over three or four or even six months.

Certain periods can be definitely ruled out. Such a course could not have been preached during the winter of 1623–1624, on account of Donne's severe illness, which was followed by a slow convalescence. The autumn and early winter of 1625 are excluded, because Donne was then in exile at Chelsea in the house of Sir John and Lady Danvers, on account of the plague which was raging in London. In 1626 and 1627 he was preaching his course of Prebend Sermons on his five special psalms, which were not penitential ones. Again, in the autumn of 1628 he was recovering from his attack of quinsy, and was

⁷¹ The members of the Chapter were, according to Stow (*Survey of London*, ed. Kingsford, II, 137), "a Deane, a chaunter, a chauncelor, a Treasurer, 5. Archdeacons, to wit, London, Middlesex, Essex, Colchester, and saint *Albons*, and 30. prebendaries: there appertaineth also... a Colledge of 12. pety Chanons, 6. vickars choral, and Queristers, etc."



THE CHAPTER HOUSE, OLD ST. PAUL'S
Detail from an engraving by Hollar for Dugdale's *History of St. Paul's Cathedral*, 1658 (2nd ed., 1716).

anxious about his voice. It is doubtful whether he had sufficient vitality to embark on such a course during 1629.

It seems that the most likely period for this series would be the winter of 1624-1625. The style of these sermons agrees better with that of the sermons which we printed in Volume VI than with that of the later ones. Also the long blank period in 1624 after Donne's return from his summer visitation of his country parishes seems to offer an unusually good opportunity for a series of sermons like these. Otherwise we should have a total of only seven extant sermons for 1624, as compared with twelve for 1626 and nine for 1627 (or eleven if we include those which we have conjecturally assigned to 1627 in Volumes VII and VIII).

The Folio of 1640, which contains these sermons, does not give any indication of the place where they were preached. However, the great majority of the sermons in this volume were preached at St. Paul's, while the *Fifty Sermons* contains nearly all the sermons preached at Lincoln's Inn, and at St. Dunstan's, as well as a number preached at different churches on special occasions. Thus it is natural to assume, as we have done in the foregoing argument, that this course was preached at St. Paul's; but it is possible that it was delivered somewhere else—at St. Dunstan's, for example. In that case we should still consider the winter of 1624-1625 to be the most likely date. Since Donne was the Vicar of St. Dunstan's he could preach there as often as he wished, but we still think it probable that he would not wish to deliver these sermons on eight consecutive Sundays, but would preach four or five before Christmas and then make a break so as to deliver the remaining sermons in Lent. However, though we admit this possibility, we think that it is much more likely that the sermons were delivered at St. Paul's. The sermons which Donne preached at St. Dunstan's were generally shorter than those at St. Paul's, and six out of this series of eight sermons are of the average length which we expect from Donne at St. Paul's.⁷²

This long series again emphasizes Donne's fondness for the Book

⁷² Sermon 11 has more than 10,000 words, which is a little more than Donne's average. Sermon 12 has nearly 10,000 words, Sermon 13 has 8,500, and Sermons 16, 17, 18 each have nearly 9,000. Only No. 14 (with 7,600 words) and No. 15 (with 6,700 words) are shorter than the average.

of Psalms. He preached in all thirty-four sermons on this book as compared with sixteen on the Gospel of St. Matthew and sixteen on the Gospel of St. John—the two books which rank next on the list. This does not, of course, imply any preference in Donne for the Old Testament over the New. He followed the Fathers and the whole Christian Church in interpreting the Psalms in a Christian sense. For him as for St. Augustine the Book of Psalms foreshadowed both the sufferings and the glorification of Christ, who on the cross used the opening words of Psalm 22 for the despairing cry, “My God, my God, why has thou forsaken me?” and gave up his soul to God with the words of another Psalm, “Into thy hands I commend my spirit.”⁷³

Donne’s sermons on the Penitential Psalms will never have many readers. Their justification is their place in the normal rhythm of the Church’s year, which Donne accepted and observed. There are the dramatic moments, the great festivals such as Christmas and Whitsunday, the agony of Holy Week culminating in the tragedy of Good Friday and followed by the victory of Easter, but there are also the penitential seasons of Lent and Advent, and the long slow march of the Sundays after Trinity, which occupy nearly half of the Church’s year.⁷⁴ Donne rose magnificently to the great opportunities provided

⁷³ *Psalms* 31.5; *Luke* 23.46.

⁷⁴ For a modern appreciation of the significance of the Church’s year as felt by one who was born towards the end of the Victorian era, see Edith Olivier, *Without Knowing Mr. Walkley* (London, Faber, 1938), pp. 115–126, in which she describes the effect on a child’s mind. “Ours was the Christian year, . . . and it was in these dull dark days that our year began, with Advent Sunday. . . . The short winter days were illuminated by the terror, the majesty, and the joy of the Day of Doom. . . . I owe to my Rectory home the joyful awareness of an eternal significance persisting through the swiftly passing beauty of the seasons. In my mind the Church’s year will always come first. I was born into it. My father and mother gave it to me. It is entangled in all my thoughts. Thus to grow up in the Christian year is to learn, in the words of Thomas Traherne, that ‘the World is not this little Cottage of Heaven and Earth, though this be fair, it is too small a Gift. When God made the world, He made the Heavens, and the Heaven of Heavens, and the Angels, and the Celestial Powers. These also are parts of the world: so are all those infinite and eternal Treasures that are to abide for ever, after the Day of Judgement. Neither are these, some here and some there, but all every where, and at once to be enjoyed.’ ”

by Christmas and Easter, but it was also his duty to provide for the weeks of penance and self-examination. He did not shrink from this somewhat monotonous task. Such seasons are necessary in the Christian life, and he set himself to teach his congregation how to make the best use of them. Moreover he had himself known the heavy burden of unrepented sin, and the agony of self-abasement when the soul realizes its guilt. He had also known the relief of confession, and the joy of forgiveness, and he desired to lead his hearers along the same path. It is the well-tried path which Dante described in Canto IX of the *Purgatorio*, the road of contrition, confession, and satisfaction.⁷⁵ Such a sermon as No. 13 should be read side by side with this canto, and, for a modern counterpart, with Eliot's *Ash Wednesday*.

This sermon is more definite and practical in its advice than most of the others. And psychologically Donne's advice is extremely sound. The first step, so he says, is to recognize that we are sinners, and not merely "miserable sinners" (as the Prayer Book says) in general, but sinners of a very particular kind. We are usurers or thieves or liars or adulterers, though we like to gloss over this unpleasant fact by describing ourselves as men of the world or sound financiers or society women. We thrust our mean and dirty actions into the back of our mind, we try to forget them, and partially succeed, and then deep down in our subconsciousness they fester and destroy us. It is only the grace of God which enables us first to drag up their hateful memory, and then to confess them openly.

Donne takes as his text the words of the Psalmist, "*I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will con-*

⁷⁵ *Contritio cordis, confessio oris, satisfactio operis* are the technical terms used by the Schoolmen to describe the three elements of penitence (Peter Lombard, *Sent.* IV, dist. xvi, 1). In Dante's vision of the steps which lead to the gateway of Purgatory (*Purgatorio*, IX, 71-111) the first step is of white marble in which he sees himself mirrored. This represents the self-knowledge without which confession is incomplete. The dark colour and the rough broken surface of the second step represent the black sinfulness of the heart as laid bare in confession. The third step is of porphyry red as blood, and this represents the charity which is the source of all true works of satisfaction, and possibly also of the "blood of price" shed upon the Cross.—See E. H. Plumptre, *Dante: The Divina Commedia*, II, Commentary on Canto IX.

fess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." He begins by describing "true Confession" as "a mysterious Art." "As there is a *Mystery of iniquity*, so there is a *Mystery of the Kingdome of Heaven*. And the mystery of the Kingdome of heaven is this, That no man comes thither, but in a sort as he is a notorious sinner." He analyzes the stages of the sinner's progress in repentance:

First then in this mystery of Confession, we consider *Dauids* reflected act, his preparatory act, preceding his confession to God, and transacted in himselfe, of which the first motion is, the *Notum feci*, I acknowledged in my selfe, I came to a feeling in my selfe, what my sinfull condition was. This is our quickning in our regeneration, and second birth; and til this come, a sinner lies as the Chaos in the beginning of the Creation, before the *Spirit of God had moved upon the face of the waters, Dark, and voyd, and without forme*; . . . But if this first beame of Grace enlighten him to himselfe, . . . if it acquaint him with himselfe, then, as the creatures in the Creation, then, as the new creatures at Nilus, his sins begin to take their formes, and their specifications, and they appeare to him in their particular true shapes, and that which hee hath in a generall name, called Pleasure or Wantonnesse, now calls it selfe in his conscience, a direct Adultery, a direct Incest; and that which he hath called Frugality, and providence for family and posterity, tells him plainly, My name is Oppression, and I am the spirit of covetousnesse. . . . God by his Ordinance, executed by us, brings him to this *Notum feci*, into company with himselfe, into an acquaintance and conversation with himselfe, and hee sees his sinnes looke with other faces, and he heares his sins speake with other voyces, and hee findes them to call one another by other names: And when hee is thus come to that consideration, Lord! how have I mistaken my selfe, Am I, that thought my selfe, and passed with others, for a sociable, a pleasurable man, and good company; am I a leprous Adulterer, is that my name? Am I, that thought my selfe a frugall man, and a good husband; I, whom fathers would recommend to their children, and say, Marke how hee spares, how hee growes up, how he gathers, am I an oppressing Extortioner, is that my name?⁷⁰

Donne speaks of the way in which small sins lead on to greater ones, and here he has a word for the women in their turn:

Easines of conversation in a woman, seemes no great harme; Adorning themselves to please those with whom they converse, is not much more; To heare them, whom they are thus willing to please, praise them, and magnifie their perfections, is little more then that; To allow them to sue,

⁷⁰ Pp. 298-300.

and solicit for the possession of that which they have so much praised, is not much more neither; Nor will it seeme much at last, to give them possession of that they sue for; nay it will seeme a kinde of injustice to deny it them. We hide lesser sinnes with greater, greater with lesser; Nay we hide the devill with God, wee hide all the weeks sins with a Sabbath's solemnity.⁷⁷

After this recognition of sin there must be meditation, resolution, and the carrying of that resolution into practice. Donne bestows a minute on the good resolutions which are never carried out: "How many thinke to come hither, when they wake, and are not ready when the houre comes? And even this mornings omission is an abridgement, or an essay of their whole lives, They thinke to repent every day, and are not ready when the bell tolls."⁷⁸ Then he comes to the actual confession, and points out that confession must always be confession to God, whether or not it is made directly, or through a priest. In this connection Donne discusses the position of the Church of England, which enjoins a general public confession from the whole congregation, and recommends private confession to the priest for sick persons troubled in their consciences, and for those about to come to Holy Communion who are also troubled.

And then *Confitebor Domino*, sayes *David*, *I will confesse my sinnes to the Lord*; sinnes are not confessed, if they be not confessed to him; and if they be confessed to him, in case of necessitie it will suffice, though they be confessed to no other. Indeed, a confession is directed upon God, though it be made to his Minister: If God had appointed his Angels, or his Saints to absolve me, as he hath his Ministers, I would confesse to them. . . . The law of the Leper, is, *That he shall be brought unto the Priest*; Men come not willingly to this manifestation of themselves; nor are they to be brought in chains, as they doe in the Roman Church, by a necessitie of an exact enumeration of all their sins: But to be led with that sweetnesse, with which our Church proceeds, in appointing sicke persons, if they feele their consciences troubled with any weighty matter, to make a special confession, and to receive absolution at the hands of the Priest; And then to be remembred, that every comming to the Communion, is as serious a thing as our transmigration out of this world, and we should doe as much here, for the settling of our Conscience, as upon our death-bed; And to be remembred also, that none of all the Reformed Churches have forbidden Confession, though some practise it lesse then others.⁷⁹

⁷⁷ Pp. 301-302.

⁷⁸ P. 304.

⁷⁹ Pp. 309-310.

This confession must be an act of the deepest humiliation:

I consider often that passionate humiliation of S. Peter, *Exi à me Domine, He fell at Iesus knees, saying, Depart from me, for I am a sinfull man, O Lord*; And I am often ready to say so, and more; Depart from me, O Lord, for I am sinfull enough to infect thee; As I may persecute thee in thy Children, so I may infect thee in thine Ordinances; Depart, in withdrawing thy word from me, for I am corrupt enough to make even thy saving Gospel, the savor of death unto death; . . . And if I be too foule for God himselfe to come neare me, for his Ordinances to worke upon me, I am no companion for my selfe, I must not be alone with my selfe; for I am as apt to take, as to give infection; I am a reciprocally plague; passively and actively contagious; I breath corruption, and breath it upon my selfe; and I am the Babylon that I must goe out of, or I perish.⁸⁰

This extreme self-abasement is swallowed up quickly in joy and amazement at the swiftness of God's forgiveness. God does not delay; He is already standing at the door of our hearts:

Here enters the fulnesse of his mercy, . . . well expressed . . . in that *Ecce sto, & pulso*, Behold, I stand at the doore and knock; for, first he comes; here is no mention of our calling of him before; He comes of himselfe; . . . he stands at the doore, and expects us, all day; not only with a patience, but with a hunger to effect his purpose upon us; he would come in, and sup with us, accept our diet, our poore endeavours; And then, would have us sup with him, (as it is there added) would feast us with his abundant Graces, which he brings even home to our doores; . . .⁸¹

Donne closes his sermon with an invitation to the penitent to come to the Holy Communion either at the close of this service, or after longer preparation:

Therefore to end all, *Poure out thy heart like water before the face of the Lord*. . . And for the accomplishment of this great Mystery of Godliness by Confession, fixe thy Meditations upon those words, and in the strength of them, come now, (or when thou shalt bee better strengthened by the Meditation of them) to the Table of the Lord, The Lord looketh upon men, And, if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soule from going down into the pit, and his life shall see light; and it is added, Loe all these things worketh God twice and thrice. Here is a fulness of consolation, first plenary, and here is a present forgiveness; If man, if any man say, I have sinned, God doth, God forgives; and here is more then that, an iteration,

⁸⁰ Pp. 310-311.

⁸¹ Pp. 312-313.

if thou fall upon infirmity againe, God will on penitence more carefully performed, forgive againe.⁸²

Though penitence is the main concern of these sermons, the note of joy is often heard. It is primarily the joy of forgiveness, the wonderful sense of relief from a load of guilt. This, says Donne, "is so inexpressible a comfort, to that soule that hath wrastled with the indignation of God, and is now refreshed and released, as whosoever should goe about to describe it, should diminish it; He hath it not that thinks he can utter it."⁸³ Here is the unmistakable note of his own personal experience. It is the joy which Bunyan gave to his pilgrim when the burden "loosed from off his shoulders, and fell from off his back, and began to tumble, . . . till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks."⁸⁴

In another of these sermons (No. 18) Donne dwells on the joy of the Lord in a wider and more comprehensive sense. He was preaching on the last verse of the thirty-second Psalm.

⁸² Pp. 314-315.

⁸³ Sermon 14, p. 323. For a fuller discussion of this joy of forgiveness see Sermon 11, *passim*, but especially lines 834-850: "... lay thy sins in his wounds, and he shall bury them so deepe, that onely they shall never have resurrection: The Sun shall set, and have a to morrows resurrection; Herbs shall have a winter death, and a springs resurrection; Thy body shall have a long winters night, and then a resurrection; Onely thy sins buried in the wounds of thy Saviour, shall never have resurrection; And therefore . . . rejoyce in Gods generall *forgiving of Transgressions*, That Christ hath dyed for all, multiply thy joy in the *covering of thy sin*, That Christ hath instituted a Church, in which that generall pardon is made thine in particular, And exalt thy joy, in the *not imputing of iniquity*, in that serenity, that tranquillity, that God shall receive thee, at thy last houre, in thy last Bath, the sweat of death, as lovingly, as acceptably, as innocently, as he received thee, from thy first Bath, the laver of Regeneration, the font in Baptisme."

⁸⁴ *Pilgrim's Progress* [Part I], Everyman's Library edition, pp. 42-43.

Be glad, Rejoyce, and Shout for joy; Which joy, is first an inward love of the Law of God . . . True joy is the earnest which we have of heaven, It is the treasure of the soule, and therefore should be laid in a safe place, and nothing in this world is safe to place it in: And therefore with the Spouse we say, We will be glad in thee, we will remember thy love more then wine. Let others seek their joy in wine, in society, in conversation, in musique; for mee, Thou hast put gladnesse into my heart, more then in the time that their corne and wine increased.

Rejoyce therefore in the Lord alwayes, and again I say, rejoyce: Again, that is, Rejoyce in the second manner of expressing it, by externall declarations. Goe chearfully and joyfully forward, in the works of your callings. Rejoyce in the blessings of God without murmuring, or comparing with others. . . .

And then the last degree is louder then this, *Iubilate, Shout for joy; Declare thy joy in the eares of other men. As the Angels said to the Shepheards, I bring you tidings of great joy, which shall be unto all people, So be thou a chearfull occasion of glorifying God by thy joy. Declare his loving kindnesse unto the sons of men; Tell them what he hath done for thy soule, thy body, thy state. . . . Hold up a holy chearfulnesse in thy heart; Goe on in a chearfull conversation; and let the world see, that all this growes out of a peace, betwixt God and thee, testified in the blessings of this world; and then thou art that Person, and then thou hast that Portion, which growes out of this root, in this Text, Mercy shall compasse him about that trusteth in the Lord.*⁶⁵

⁶⁵ Pp. 410-411.

The Sermons

Number 1.

*Preached to the King, at the Court in
April, 1629.*

GEN. I. 26. *AND GOD SAID, LET US MAKE MAN,
IN OUR IMAGE, AFTER OUR LIKENESSE.*

NEVER such a frame, so soon set up, as this, in this Chapter. For, for the thing it selfe, there is no other thing to compare it with. For it is All, it is the whole world. And for the time, there was no other time to compare it with, for this was the beginning of time, *In the beginning God created Heaven and Earth*. That Earth, which in some thousands of years, men could not look over, nor discern what form it had: (for neither *Lactantius*, almost three hundred years after Christ, nor Saint *Augustine*, more then one hundred years after him, would beleieve the earth to be round) that earth, which no¹⁰ man, in his person, is ever said to have compassed, till our age; That earth which is too much for man yet, (for, as yet, a very great part of the earth is unpeopled) that earth, which, if we will cast it all but into a Mappe, costs many Months labour to grave it, nay, if we will cast but a peece of an acre of it, into a garden, costs many years labour to fashion, and furnish it: All that earth, and then, that heaven, which spreads so farre, as that subtile men have, with some appearance of probability, imagined, that in that heaven, in those manifold Sphears of the Planets, and the Starres, there are many earths, many worlds, as big as this, which we inhabite; That earth and that heaven, which²⁰ spent God himselfe, Almighty God, six days in furnishing; *Moses* sets up in a few syllables, in one line, *In principio*, in the beginning God created heaven and earth. If a *Livy* or a *Guicciardine*, or such extensive and voluminous authors, had had this story in hand, God

[Gen. I. I.]

must have made another world, to have made them a Library to hold their Books, of the making of this world. Into what Wire would they have drawn out this earth? Into what leafe-gold would they have beate out these heavens? It may assist our conjecture herein to consider, that amongst those men, who proceed with a sober modesty, and limitation in their writing, and make a conscience not to clogge
³⁰ the world with unnecessary books; yet the volumes which are written by them, upon this beginning of *Genesis*, are scarce lesse then infinite. God did no more but say, let this and this be done; And *Moses* does no more but say, that upon Gods saying it was done. God required not nature to help him to do it: *Moses* required not reason to help him to be beleevd. The holy Ghost hovered upon the waters, and so God wrought: The holy Ghost hovered upon *Moses* too, and so he wrote. And we beleevd these things to be so, by the same Spirit in *Moses* mouth, by which they were made so, in Gods hand. Onely, beloved, remember, that a frame may be thrown down in much lesse
⁴⁰ time, then it was set up. A child, an Ape can give fire to a Canon: And a vapour can shake the earth: And these fires, and these vapours can throw down cities in minutes. When Christ said, *Throw down this Temple, and in three days I will raise it*; they never stopped upon the consideration of throwing it down; they knew, that might be soon done; but they wondred at the speedy raising of it. Now, if all this earth were made in that minute, may not all come to the generall dissolution in this minute? Or may not thy acres, thy miles, thy Shires shrink into feet, and so few feet, as shall but make up thy grave? When he who was a great Lord, must be but a Cottager;
⁵⁰ and not so well; for a Cottager must have so many acres to his Cottage; but in this case, a little peece of an acre, five foot, is become the house it self, the house and the land; the grave is all: lower then that; the grave is the Land, and the Tenement, and the Tenant too: He that lies in it, becomes the same earth, that he lies in. They all make but one earth, and but a little of it. But then raise thy selfe to a higher hope againe. God hath made better land, the land of promise; a stronger city, the new *Jerusalem*; and, inhabitants for that everlasting city, *Vs*; whom he made, not by saying, let there be men, but by consultation, by deliberation; *God said, Let us make Man in our Image,*
⁶⁰ *after our likeness.*

[Joh. 2.19]

We shall pursue our great examples; God in doing, *Moses* in saying; and so make hast in applying the parts. But first receive them. And since we have the whole world in contemplation, consider in these words, the foure quarters of the world, by application, by fair, and just accommodation of the words. First, in the first word, that God speaks here, *Faciamus*, Let us, us in the plurall, (a denotation of divers Persons in one Godhead) we consider our East where we must beginne, at the knowledge and confession of the Trinity. For, though in the way to heaven, we be travelled beyond the Gentiles, when we⁷⁰ come to confess but one God, (The Gentiles could not do that) yet we are still among the *Jews*, if we thinke that one God to be but one Person. Christs name is *Oriens*, the *East*; if we will be named by him, (called Christians) we must look to this East, the confession of the Trinity. There's then our East, in the *Faciamus*; Let us, us make man: And then our West is in the next word, *Faciamus Hominem*. Though we be thus made, made by the counsell, made by the concurrence, made by the hand of the whole Trinity; yet we are made but men: And man, but in the appellation, in this text: and man there, is but *Adam*: and *Adam* is but earth, but red earth, earth dyed⁸⁰ red in bloud, in Soul-bloud, the bloud of our own soules. To that west we must all come, to the earth. *The Sunne knoweth his going down*: Even the Sun for all his glory, and heighth, hath a going down, and he knowes it. The highest cannot devest mortality, nor the discomfort of mortality. *When you see a cloud rise out of the west, straightway you say there commeth a storm*, says Christ. When out of the region of your west, that is, your later days, there comes a cloud, a sicknesse, you feele a storme, even the best morall constancy is shaken. But this cloud, and this storme, and this west there must be; And that's our second consideration. But then the next words⁹⁰ designe a North, a strong, and powerfull North, to scatter, and dissipate these clouds: *Ad imaginem, & similitudinem*; That we are made according to a pattern, to an image, to a likenesse, which God proposed to himselfe for the making of man. This consideration, that God did not rest in that præexistent matter, out of which he made all other creatures, and produced their formes, out of their matter, for the making of man; but took a forme, a patterne, a modell for that work: This is the North winde, that is called upon to carry out the

Zech. 6.12
[Vulg.]

Psal. 104.19

Luke 12.54

Cant. 4.16

perfumes of the garden, to spread the goodnesse of God abroad. This
 37.22 is that which is intended in *Iob*; *Fair weather commeth out of the*
 100 *North*. Our West, our declination is in this, that we are but earth;
 our North, our dissipation of that darknesse, is in this, that we are not
 all earth: though we be of that matter, we have another forme, an-
 other image, another likenesse. And then, whose image and likenesse
 it is, is our Meridionall height, our noon, our south point, our highest
 elevation; *In Imagine nostra, Let us make man in our Image*. Though
 8.9 our Sun set at noon, as the Prophet *Amos* speakes; though we die in
 our youth, or fall in our height: yet even in that Sunset, we shall have
 a Noon. For this Image of God shall never depart from our soule; no,
 not when that soule departs from our body. And that's our South,
 110 our Meridionall height and glory. And when we have thus seen this
 East, in the *faciamus*, That I am the workmanship and care of the
 whole Trinity; And this West in the *Hominem*, That for all that,
 my matter, my substance, is but earth: But then a North, a power of
 overcomming that low and miserable state, *In Imagine*; That though
 in my matter, the earth, I must die; yet in my forme, in that Image
 which I am made by, I cannot die: and after all, a South, a knowledge,
 That this Image is not the Image of Angels, to whom we shall be
 like, but it is by the same life, by which those Angels themselves were
 made; the Image of God himselfe. When I am gone over this east,
 120 and west, and north, and south, here in this world, I should be as
 sorry as *Alexander* was, if there were no more worlds. But there is
 another world, which these considerations will discover, and lead
 us to, in which our joy, and our glory shall be, to see that God essen-
 tially, and face to face, after whose Image, and likenesse we were
 made before. But as that Pilot which had harbor'd his ship so farre
 within land, as that he must have change of Winds, in all the points
 of the Compasse, to bring her out, cannot hope to bring her out in
 one day: So being to transport you, by occasion of these words, from
 this world to the next; and in this world, through all the Compasse,
 130 all the foure quarters thereof; I cannot hope to make all this voyage
 to day. To day we shall consider onely our longitude, our East, and
 West; and our North and South at another tyde, and another gale.

First then we looke towards our East, the fountaine of light, and
 of life. There this world beganne; the Creation was in the east. And

there our next world beganne too. There the gates of heaven opened to us; and opened to us in the gates of death; for, our heaven is the death of our Saviour, and there he lived, and dyed there, and there he looked into our west, from the east, from his Terasse, from his Pinacle, from his exaltation (as himselfe calls it) the Crosse. The¹⁴⁰ light which arises to us, in this east, the knowledge which we receive in this first word of our text, *Faciamus, Let us*, (where God speaking of himselfe, speakes in the Plurall) is the manifestation of the Trinity; the Trinity, which is the first letter in his Alphabet, that ever thinks to read his name in the book of life; The first note in his Gammut, that ever thinks to sing his part, in the Quire of the Triumphant Church. Let him have done as much, as all the Worthies; and suffered as much as all Natures Martyrs, the penurious Philosophers; let him have known as much, as they that pretend to know *Omne scibile*, all that can be known; nay, and *In-intelligibilia, In-investigabilia*, (as¹⁵⁰ *Tertullian* speakes) un-understandable things, unrevealed decrees of God; Let him have writ as much, as *Aristotle* writ, or as is written upon *Aristotle*, which is multiplication enough: yet he hath not learnt to spel, that hath not learnt the Trinity; not learnt to pronounce the first word, that cannot bring three Persons into one God. The subject of naturall philosophy, are the foure elements, which God made; the Subject of supernaturall philosophy, Divinity, are the three elements, which God is; and (if we may so speake) which make God, that is, constitute God, notifie God to us, Father, Sonne, and holy Ghost. The naturall man, that hearkens to his owne heart, and the law¹⁶⁰ written there, may produce Actions that are good, good in the nature and matter, and substance of the worke. He may relieve the poore, he may defend the oppressed. But yet, he is but as an open field; and though he be not absolutely barren, he bears but grasse. The godly man, he that hath taken in the knowledge of a great, and a powerfull God, and enclosed, and hedged in himselfe with the feare of God, may produce actions better then the meere naturall man, because he referres his actions to the glory of his imagined God. But yet this man, though he be more fruitfull, then the former, more then a grassy field; yet he is but a ploughed field, and he bears but corne, and corne,¹⁷⁰ God knowes, choaked with weeds. But that man, who hath taken hold of God, by those handles, by which God hath delivered, and

manifested himselfe in the notions of Father, Sonne, and holy Ghost; he is no field, but a garden, a Garden of Gods planting, a Paradise in which grow all things good to eate, and good to see, (spirituall refection, and spirituall recreation too) and all things good to cure. He hath his beeing, and his diet, and his physique, there, in the knowledge of the Trinity; his beeing in the mercy of the Father; his physique in the merits of the Sonne; his diet, his daily bread, in the daily visitations of the holy Ghost. God is not pleased, not satisfied, Heb. 11.6 ¹⁸⁰ with our bare knowledge, that there is a God. For, *it is impossible to please God without faith*: and there is no such exercise of faith, in the knowledge of a God, but that reason and nature will bring a man to it. When we professe God, in the Creed, by way of beleefe, *Credo in Deum*, I beleefe in God, in the same article we professe him to be a Father too, *I beleefe in God the Father Almighty*: And that notion, the Father, necessarily implies a second Person, a Sonne: And then we professe him to be *maker of heaven, and earth*: And in the Creation, the holy Ghost, the Spirit of God, is expresly named. So that we doe but exercise reason, and nature, in directing our selves upon ¹⁹⁰ God. We exercise not faith, (and *without faith it is impossible to please God*) till we come to that, which is above nature, till we apprehend a Trinity. We know God, we beleefe in the Trinity. The Gentiles multiplyed Gods. There were almost as many Gods as men, that beleevd in them. And I am got out of that thrust, and out of that noise, when I am come into the knowledge of one God: But I am got above staires, got into the Bedchamber, when I am come to see the Trinity, and to apprehend not onely, that I am in the care of a great, and a powerfull God, but that there is a Father, that made me, a Sonne that Redeemed me, a holy Ghost, that applies this good ²⁰⁰ purpose of the Father, and Sonne, upon me, to me. The root of all is God. But it is not the way to receive fruits, to dig to the root, but to reach to the boughs. I reach for my Creation to the Father, for my Redemption to the Sonne, for my sanctification to the holy Ghost: and so I make the knowledge of God, a Tree of life unto me; and not otherwise. Truly it is a sad Contemplation, to see Christians scratch and wound and teare one another, with the ignominious invectives, and uncharitable names of Heretique, and Schismaticque, about Ceremoniall, and Problematicall, and indeed but Criticall,

verball controversies: and in the meane time, the foundation of all,
²¹⁰ the Trinity, undermined by those numerous, those multitudinous
 Anthills of *Socinians*, that overflow some parts of the Christian world,
 and multiply every where. And therefore the Adversaries of the
 Reformation, were wise in their generation, when to supplant the
 credit of both those great assistants of the Reformation, *Luther*, and
Calvin, they impute to *Calvin* fundamentall error, in the Divinity of
 the second Person of the Trinity, the Sonne; And they impute to
Luther, a detestation of the very word Trinity, and an expunction
 thereof, in all places of the Liturgy, where the Church had received
 that word. They knew well, if that slander could prevaile against
²²⁰ those persons, nothing that they could say, could prevaile upon any
 good Christians. But though in our *Doctrine* we keep up the Trinity
 aright; yet, God knowes, in our *Practise* we doe not. I hope it cannot
 be said of any of us, that he beleeves not the Trinity, but who
 amongst us thinkes of the Trinity, considers the Trinity? Father and
 Sonne doe naturally imply, and induce one another; and therefore
 they fall oftner into our consideration. But for the holy Ghost, who
 feels him, when he feels him? Who takes knowledge of his working,
 when he works? Indeed our Fathers provided not well enough for
 the worship of the whole Trinity, nor of the holy Ghost in particular,
²³⁰ in the endowments of the Church, and Consecrations of Churches,
 and possessions in their names. What a spirituall dominion, in the
 prayers, and worship of the people, what a temporall dominion in the
 possessions of the world had the Virgin *Mary*, Queen of heaven, and
 Queen of earth too? She was made joint purchaser of the Church
 with her Sonne, and had as much of the worship thereof as he,
 though she paid her fine in milke, and he in bloud. And, till a new
 Sect came in her Sonnes name; and in his name, the name of Jesus,
 tooke the regency so farre out of that Queen Mothers hands, and sued
 out her Sonnes Livery so farre, as that though her name be used, the
²⁴⁰ Virgin *Mary* is but a feoffee in trust for them; all was hers. And if
 God oppose not these new usurpers of the world, posterity will soon
 see Saint *Ignatius* worth all the Trinity in possessions and endow-
 ments, as that sumptuous, and splendid foundation of his first Temple
 at *Rome*, may well create a conjecture, and suspicion. Travaile no
 farther; Survey but this City; And of their not one hundred Churches,

the Virgin *Mary* hath a dozen; The Trinity hath but one; Christ hath but one; The holy Ghost hath none. But not to goe into the City, nor out of our selves, which of us doth truly, and considerately ascribe the comforts, that he receives in dangers, or in distresses, to that
²⁵⁰ God of all comfort, the Comforter, the holy Ghost? We know who procured us our Presentation, and our dispensation: you know who procured you your offices, and your honours. Shall I ever forget who gave me my comfort in sicknesse? Who gave me my comfort, in the troubles, and perplexities, and diffidencies of my conscience? The holy Ghost brought you hither. The holy Ghost opens your eares, and your hearts here. Till in all your distresses, you can say, *Veni Creator Spiritus*, come holy Ghost, and that you feel a comfort in his comming: you can never say *Veni Domine Jesu*, come Lord Jesus, come to Judgement. Never to consider the day of Judgement, is a
²⁶⁰ fearfull thing. But to consider the day of Judgement, without the comfort of the holy Ghost, is a thousand times more fearfull.

Trinitarii

This Seale then, this impression, this notion of the Trinity being set upon us, in the first Creation, in this first plurall word of our text, *Faciamus, Let us*, (for Father, Sonne, and holy Ghost made man) and this seale being re-imprinted upon us, in our second Creation, our Regeneration, in Baptisme, (Man is Baptized *In the name of the Father, of the Sonne, and of the holy Ghost*) This notion of the Trinity being our distinctive Character, from *Jew* and *Gentile*; This being our specifique forme: why does not this our forme,
²⁷⁰ this soule of our Religion denominate us? why are we not called *Trinitarians*, a name that would embrace the profession of all the Persons, but onely Christians, which limits, and determines us upon one? The first Christians, amongst whose manifold Persecutions, scorne, and contempt, was not the least, in contempt and scorn were called *Nazaræi, Nazarites* in the mouth of the Vulgar; and *Galilæi, Galileans* in the mouth of *Julian*; and *Judæi, Jews* in the mouth of *Nero*, when he imputed the burning of *Rome* (his owne act) to them; and *Chrestiani*; so that (as *Tertullian* says) they could accuse Christians of nothing, but the name of Christians; and yet they could not
²⁸⁰ call them by their right name, but *Chrestians*, (which was gentle, quiet, easie, patient men, made to be troden upon) They gave them divers names in scorne, yet never called them *Trinitarians*. Christians

themselves amongst themselves were called by divers names in the Primitive Church, for distinction; *Fideles*, the Faithfull, and *Fratres*, the Brethren, and *Discipuli*, Disciples; And, after, by common custome at *Antioch*, Christians. And after that, (they say) by a councell which the Apostles held, at the same city, at *Antioch*, there passed an expresse Canon of the Church, that they should be called so, Christians. And before they had this name at *Antioch*, first by
²⁹⁰ common usage, after by a determinate Canon, to be called Christians, from Christ, at *Alexandria* they were called (most likely from the name of Jesus) *Jesseans*. And so *Philo Judæus*, in that book, which he writes *De Jessenis*, intends by his *Jessenis*, Christians; and in divers parts of the world, into which Christians travell now, they find some elements, some fragments, some reliques of the Christian Religion, in the practise of some religious Men, whom those Countreys call *Jesseans*, doubtlesly derived, and continued from the name of Jesus. So that the Christians took many names to themselves for distinction, (Brethren, Disciples, Faithfull) And they had many names put upon
³⁰⁰ them in scorne, (*Nazarites*, *Galilæans*, *Jews*, *Chrestians*,) and yet they were never, never by Custome amongst themselves, never by commandement from the Church, never in contempt from others, called *Trinitarians*, the profession of the Trinity being their specifique forme, and distinctive character. Why so? Beloved, the name of Christ involv'd all: not onely, because it is a name, that hath a dignity in it, more then the rest; (for Christ is an anointed person, a King, a Messiah, and so the profession of that Name conferrs an Unction, a regall and a holy Unction upon us, for we are thereby a royall Priesthood) but because in the profession of Christ, the
³¹⁰ whole Trinity is professed. How often doth the Sonne say, that the Father sent him? And how often that the Father will, and that he will send the Holy Ghost? *This is life eternall*, says he, *to know thee, the onely true God, and Jesus Christ, whom thou hast sent*; And sent, with all power, in heaven, and in earth. This must be professed, Father, and Sonne; And then, no man can professe this; no man can call Jesus the Lord, but by the holy Ghost. So that, as in the persecutions, in the primitive Church, the Martyrs which were hurried to tumultuary executions, and could not be heard for noise, in excusing themselves of Treason, and sedition, and crimes imputed to them, to

Act. 11.26

Epiph.
Hæres. 29

Iohn 17.3

[1 Cor.
12.3]

³²⁰ make their cause odious, did use in the sight of the people, (who might see a gesture, though they could not heare a protestation) to signe themselves with the signe of the Crosse, to let them know, for what profession they died, so that the signe of the Crosse, in that use thereof, in that time, was an abridgement, and a Catechisme of the whole Christian Religion, so is the professing of the name of Christ, the professing of the whole Trinity. As he that confesses one God, is got beyond the meer naturall man; And he that confesses a Sonne of God, beyond him: So is neither got to the full truth, till he confesse the holy Ghost too. *The foole sayes in his heart, there is no God. The*

[Psa. 14.1]

³³⁰ *foole*, says *David*, The emphaticall foole, in the highest degree of folly. But though he get beyond that folly, he is a foole still, if he say there is no Christ; For Christ is the wisdom of the Father: And a foole still, if he deny the holy Ghost: for who shall apply Christ to him, but the holy Ghost? *Etiam Christiani Nomen superficies est*, is excellently said by *Tertullian*, the name and profession of a Christian, is but a superficial outside, sprinkled upon my face in Baptisme, or upon mine outward profession, in actions, if I have not in my heart, a sense of the holy Ghost, that he applies the mercies of the Father, and the merits of the Sonne to my soule. As Saint *Paul* said,

[Eph. 2.12]

³⁴⁰ Whilest you are without Christ, you are without God; It is an Atheisme, with Saint *Paul*, to be no Christian: So whilest you are without the holy Ghost, you are without Christ. It is Antichristian, to deny, or not to confesse the holy Ghost. For as Christ is the manifestation of the Father, so the holy Ghost is the application of the Sonne. Therein onely are we Christians, that in the profession of that name of Christ, we professe all the three Persons: In Christ is the whole Trinity; because, as the Father sent him, so he sent the holy Ghost. And that's our specifique forme, that's our distinctive Character, from *Jew*, and *Gentile*, the Trinity.

An in textu

³⁵⁰ But then, is this specifique forme, this distinctive Character, the notion of the Trinity, conveyed to us, exhibited, imprinted upon us, in our Creation, in this word, this plurall word, in the mouth of our one God, *Faciamus*, Let us, us? It is here, and here first. This is an intimation, and the first intimation, of the Trinity, from the mouth of God, in all the Bible. It is true, that though the same faith, which is necessary to salvation now, were always necessary, and so in the

old Testament, they were bound to beleeeve in Christ, as well as in the new, and consequently in the whole Trinity; yet not so explicitly, nor so particularly as now. Christ calling upon God, in the name of
³⁶⁰ Father, says, *I have manifested thy name unto the men, thou gavest me out of the world.* They were men appropriated to God, men exempt out of the world; yet they had not a cleer manifestation of Father, and Sonne, the doctrine of the Trinity, till Christ manifested it to them. *I have manifested thy name*, thy name of Father. And therefore the Jewish Rabbins say that the Septuagint, the first translators of the Bible, did disguise some places of the Scriptures, in their translation, lest *Ptolomee*, for whom they translated it, should be scandalized with those places, and that this text was one of those places, which, (say they) though it be otherwise in the Copies of the
³⁷⁰ Septuagint, which we have now, they translated *Faciam*, and not *Faciamus*: that God said here, *I* will make, in the singular, and not, Let *us* make man, in the plurall, lest that plurall word might have misled King *Ptolomee* to thinke, that the *Jews* had a plurall Religion, and worshipped divers Gods. So good an evidence doe they confesse this text to be, for some kinde of plurality in the Godhead.

Iohn 17.6

Here then God notified the Trinity; and here first, for though we accept an intimation of the Trinity, in the first line of the Bible, where *Moses* joynes a plurall name, *Elohim*, with a singular Verbe, *Bara*; and so in construction it is *Creavit Dii*, Gods created heaven,
³⁸⁰ and earth: yet, besides that, that is rather a mysterious collection, then an evident conclusion of a plurality of Persons, though we read that in that first verse, before this in the twenty sixth, yet *Moses* writ that, which is in the beginning of this chapter, more then two thousand years after God spake this, that is in our text: so long was Gods plurall, before *Moses* his plurall; Gods *Faciamus*, before *Moses Bara Elohim*. So that in this text, beginnes our Catechisme. Here we have, and here first the saving knowledge of the Trinity.

Primo hic

For, when God spake here, to whom could God speake but to God? *Non cum rebus creandis, non cum re nihili*, says *Athanasius*, speaking
³⁹⁰ of Gods first speaking, when he said of the first creature, *Let there be light.* God spake not then to future things, to things that were not. When God spake first, there was no creature at all, to speake to. When God spake of the making of man, there were creatures. But were

Cui dixit

[Gen. 1.3]

there any creatures able to create, or able to assist him, in the creation of man? Who? Angels? Some had thought so in Saint *Basil's* time; and to them Saint *Basil* says, *Súntne illi?* God says, *Let us make man to our Image*, And could he say so to Angels? Are Angels and God all one? Or is that that is like an Angell, therefore like God? It was *Sua Ratio, Suum verbum, Sua sapientia*, says that Father, God spake
⁴⁰⁰ to his own word, and wisdom, to his own purpose, and goodnesse. And the Sonne is the word and wisdom of God: and the holy Ghost is the goodnesse, and the purpose of God; that is, the administration, the dispensation of his purposes. 'Tis true, that when God speakes this over againe in his Church, as he does every day, now, this minute, then God speakes it to Angels; to the Angels of the Church, to his Ministers; he says *Faciamus*, Let us, us both together, you and we, make a man; join mine Ordinance (your preaching) with my Spirit, (says God to us) and so make man. Preach the oppressor, and preach the wanton, and preach the calumniator into another nature.
⁴¹⁰ Make that ravening Wolfe a Man, that licentious Goate a man, that insinuating Serpent a man, by thy preaching. To day if you will heare his voice, heare us; for here he calls upon us, to joine with him for the making of man. But for his first *Faciamus*, which is in our text, it is excellently said, *Dictum in senatu, & soliloquio*; It was spoken in a Senat, and yet in a solitarinesse; spoken in private, and yet publicly spoken; spoken where there were divers, and yet but one; one God, and three Persons.

Rupertus

Rex

If there were no more intended in this plurall expression, *us*, but, (as some have conceived) that God spake here in the person of a
⁴²⁰ Prince, and Sovereigne Lord, and therefore spake as Princes doe, in the plurall, We command, and We forbid, yet Saint *Gregories* caution would justly fall upon it, *Reverenter pensandum est*, it requires a reverend consideration, if it be but so. For, God speakes so, like a King, in the plurall, but seldome, but five times, (in my account) in all the Scriptures; and in all five, in cases of important consequence. In this text first, where God creates man, whom he constitutes his Viceroy in the World: here he speakes in his royall plurall. And then in the next Chapter, where he extends mans terme in his Vicegerency to the end of the world, in providing man, meanes of succession;

ver. 18

⁴³⁰ *Faciamus*, Let us, us make him a helper; There he speakes in his

royall plurall. And then also in the third Chapter, in declaring the hainousnesse of mans fault, and arrainging him, and all us, in him, God says, *Sicut unus ex nobis*, Man is become as one of us, not content to be our Viceroy, but our selves; There's his royall plurall too. And againe in that declaration of his Justice, in the confusion of the builders of *Babel*, *Descendamus, confundamus*, Let us doe it: And then lastly, in that great worke of mingling mercy with justice, which (if we may so speake) is Gods master-peece, when he says, *Quis ex nobis*, who will goe for us, and publish this? In these places, and
⁴⁴⁰ these onely, (and not all these neither, if we take it exactly according to the originall; for in the Second, the making of *Eve*, though the Vulgat have it in the plurall, it is indeed but singular in the Hebrew) God speakes as a King in his royall plurall still. And when it is but so, *Reverenter pensandum est*, says that Father, it behoves us to hearken reverently to him, for Kings are Images of God; such Images of God, as have eares, and can heare; and hands, and can strike. But I would aske no more premeditation at your hands, when you come to speake to God in this place, then if you sued to speake with the King: no more fear of God here, then if you went to the
⁴⁵⁰ King, under the conscience of a guiltinesse towards him, and a knowledge that he knew it. And that's your case here; Sinners, and manifest sinners. For even midnight is noone in the sight of God, and when your candles are put out, his Sunne shines still. *Nec quid absconditum à calore ejus*, says *David*, *There is nothing hid from the heate thereof*: not onely no sinne hid from the light thereof, from the sight of God; but not from the heate thereof, not from the wrath and indignation of God. If God speak plurally onely in the Majesty of a sovereign Prince, still *Reverenter pensandum*, that calls for reverence. What reverence? There are nationall differences in outward worships, and reverences.
⁴⁶⁰ Some worship Princes, and Parents, and Masters, in one, some in another fashion. Children kneele to aske blessing of Parents in England, but where else? Servants attend not with the same reverence upon Masters, in other nations, as with us. Accesses to their Princes are not with the same difficulty, nor the same solemnity in *France*, as in *Turkey*. But this rule goes thorough all nations, that in that disposition, and posture, and action of the body which in that place is esteemed most humble, and reverend, God is to be worshipped. Doe so then here.

3.22

Gen. 11.7

Esai. 6.8

Psal. 19.6

God is your Father: aske blessing upon your knees; pray in that posture. God is your King: worship him with that worship, which is
 470 highest in our use, and estimation. We have no Grandees that stand covered to the King; where there are such, though they stand covered in the Kings presence, they doe not speake to him for matters of Grace; they doe not sue to him: so ancient Canons make differences of Persons in the presence of God; where, and how, these, and these shall dispose of themselves in the Church, dignity, and age, and infirmity will induce differences. But for prayer there is no difference, one humiliation is required of all. As when the King comes in here, howsoever they sate diversly before, all returne to one manner of expressing their acknowledgement of his presence: so at the *Oremus*, Let
 480 us pray, let us all fall down, and worship, and kneel before the Lord our maker.

In concilio

So he speakes in our text; not onely as the Lord our King, intimating his providence, and administration; but as the Lord our maker, and then a maker so, as that he made us in a councell, *Faciamus*, Let us; and that that he speakes, as in councell, is another argument for reverence. For what interest, or freedome soever I have, by his favour, with any Counsellor of State: yet I should surely use another manner of behaviour towards him, at the Councell Table, then at his owne Table. So does there belong another manner of
 490 consideration to this plurality in God, to this meeting in Councell, to this intimation of a Trinity, then to those other actions in which God is presented to us, singly, as one God, for so he is presented to the naturall man, as well as to us. And here enters the necessity of this knowledge, *Oportet denuo nasci*; without a second birth no salvation; And no second birth without Baptisme; no Baptisme, but in the name of Father, Sonne, and holy Ghost. It was the entertainment of God himselfe, his delight, his contemplation, for those infinite millions of generations, when he was without a world, without Creatures, to joy in one another, in the Trinity, as *Gregory Nazianzene* (a Poet,
 500 as well as a Father, as most of the Fathers were) expresses it:

—*Ille suæ splendorem cernere formæ
 Gaudebat—*

It was the Fathers delight, to looke upon himselfe in the Sonne;

—*Numenque suum triplicique parique
 Luce nitens—*

Iohn 3:3

and to see the whole Godhead, in a threefold, and an equall glory. It was Gods owne delight, and it must be the delight of every Christian, upon particular occasions to carry his thoughts upon the severall persons of the Trinity. If I have a bar of Iron, that bar in that forme
⁵¹⁰ will not naile a doore; If a Sow of Lead, that Lead in that forme will not stop a leake; If a wedge of Gold, that wedge will not buy my bread. The generall notion of a mighty God, may lesse fit my particular purposes: But I coine my gold into currant money, when I apprehend God, in the severall notions of the Trinity. That if I have been a prodigall Sonne, I have a Father in heaven, and can goe to him, and say, *Father, I have sinned*, and be received by him. That if I be a decayed Father, and need the sustentation of mine own children, there is a Sonne in heaven, that will doe more for me, then mine own (of what good meanes or what good nature so ever they
⁵²⁰ be) can or will doe. If I be dejected in spirit, there is a holy Spirit in heaven, which shall beare witnesse to my spirit, that I am the child of God. And if the ghosts of those sinners, whom I made sinners, haunt me after their deaths, in returning to my memory, and reproaching to my conscience, the heavy judgements that I have brought upon them: If after the death of mine own sinne, when my appetite is dead to some particular sinne, the memory and sinfull delight of passed sinnes, the ghosts of those sinnes haunt me againe; yet there is a holy Ghost in heaven, that shall exorcise these, and shall overshadow me, the God of all Comfort and Consolation. God is
⁵³⁰ the God of the whole world, in the generall notion, as he is so, God; but he is my God, most especially, and most applyably, as he receives me in the severall notions of Father, Sonne, and holy Ghost.

[Luke
15.18]

This is our East, here we see God, God in all the persons, consulting, concurring to the making of us. But then my West presents it selfe, that is, an occasion to humble me in the next words. He makes but Man; A man that is but *Adam*, but Earth. I remember foure names, by which man is often called in the Scriptures: and of those foure, three doe absolutely carry misery in their significations: Three to one against any man, that he is miserable. One name of
⁵⁴⁰ Man is *Ish*; and that they derive à *Sonitu*; Man is but a voice, but a sound, but a noise, he begins the noise himselfe, when he comes crying into the world; and when he goes out, perchance friends

2 Part
Occidens

Adam

celebrate, perchance enemies calumniate him, with a diverse voice, a diverse noise. A melancholique man, is but a groaning; a sportfull man, but a song; an active man, but a Trumpet; a mighty man, but a thunderclap: Every man but *Ish*, but a sound, but a noyse. Another name is *Enosh*. *Enosh* is meer Calamity, misery, depression. It is indeed most properly Oblivion. And so the word is most elegantly used by *David*, *Quid est homo?* where the name of man, is *Enosh*:

Psal. 8.4

⁵⁵⁰ And so, that which we translate *What is man, that thou art mindefull of him?* is indeed, *What is forgetfulnesse, that thou shouldest remember it?* That thou shouldest thinke of that man, whom all the world hath forgotten? First, man is but a voice, but a sound. But because fame, and honour may come within that name of a sound, of a voice; therefore he is overtaken with another dampe: man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatnesse, and power in it, *Gheber*. And yet, I that am that man, says the Prophet, (for there that name of man *Gheber* is used) *I am the man, that hath seen affliction, by the rod of Gods*

Lam. 3.1

⁵⁶⁰ *wrath*. Man, *Ish*, is so miserable, as that he afflicts himselfe, cries, and whines out his own time. And man, *Enosh*, so miserable, as that others afflict him, and bury him in ignominious oblivion; And man, that is *Gheber*, the greatest, and powerfulllest of men, is yet but that man, that may possibly, say that may justly see affliction by the rod of Gods wrath, and from *Gheber* be made *Adam*, which is the fourth name of man, indeed the first name of man, the name in this text, and the name to which every man must refer himselfe, and call himselfe by, Earth, and red Earth.

Adam

⁵⁷⁰ Now God did not say of man, as of other creatures, Let the earth bring forth hearbs, and fruits, and trees, as upon the third day; nor let the earth bring forth cattell, and wormes, as upon the sixth day, the same day that he made man; *Non imperiali verbo, sed familiari manu*, says *Tertullian*, God calls not man out with an imperious Command, but he leads him out, with a familiar, with his own hand. And it is not *Fiat homo*, but *Faciamus*; not, *Let there be*, but, *Let us make man*. Man is but an earthen vessell. 'Tis true, but when we are upon that consideration, God is the Potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep, as a Lion, so God will be

⁵⁸⁰ my Shepheard: and the Lord is my shepheard: To be a Cottage, as a Castle, so God will be the builder; And the Lord builds, and watches the City, the house, this house, this City, mee: To be Rye, as Wheate, so God will be the husbandman; And the Lord plants me, and waters, and weeds, and gives the encrease: and to be clothed in leather, as well as in silke, so God will be the Merchant; and he cloathed me in *Adam*, and assures me of clothing, in clothing the Lillies of the field, and is fitting the robe of Christs righteousness to me now, this minute. *Adam* is as good to me as *Gheber*, a clod of earth, as a hill of earth; so God be the Potter.

⁵⁹⁰ God made man of earth, not of ayre, not of fire. Man hath many offices, that appertaine to this world, and whilest he is here, must not withdraw himselfe, from those offices of mutuall society, upon a pretence of zeale, or better serving God in a retired life. A ship will no more come to the harbour without Ballast, then without Sailes; a man will no more get to heaven, without discharging his duties to other men, then without doing them to God himselfe. *Man liveth not by bread onely*, says Christ; But yet he liveth by bread too. Every man must doe the duties; every man must beare the incumbrances of some calling.

Luke 4.4

⁶⁰⁰ *Pulvis es*, Thou art earth; he whom thou treadest upon is no less; and he that treads upon thee is no more. Positively, it is a low thing, to be but earth; and yet the low earth, is the quiet Center. There may be rest, acquiescence, content in the lowest Condition. But comparatively, earth is as high as the highest. Challenge him, that magnifies himselfe above thee, to meet thee in *Adam*; there bid him, if he will have more Nobility, more Greatness, then thou, take more originall sinne then thou hast. If God have submitted thee, to as much sinne, and penalty of sinne, as him; he hath afforded thee as much, and as noble earth as him. And if he will not try it in the root, in your
⁶¹⁰ equality in *Adam*; yet, in another Test, another Furnace, in the grave he must. There all dusts are equall. Except an Epitaph tell me, who lies there, I cannot tell by the dust; nor by the Epitaph, know which is the dust it speakes of, if another have been laid before, or after, in the same grave. Nor can any Epitaph be confident in saying, Here lies; but, Here was laid. For, so various, so vicissitudinary is all this world, as that even the dust of the grave hath revolutions. As

[Gen. 3.19]

the motions of an upper Spheare, imprint a motion in a lower Spheare, other then naturally it would have; so the changes of this life worke after death. And, as envy supplants, and removes us
⁶²⁰ alive; a shovell removes us, and throwes us out of our grave, after death. No limbeque, no weights can tell you, This is dust Royall, this Plebeian dust: no Commission, no Inquisition can say, This is Catholique, this is Hereticall dust. All lie alike; and all shall rise alike: alike, that is, at once, and upon one Command. The Saint cannot accelerate; The Reprobate cannot retard the Resurrection. And all that rise to the right hand, shall be equally Kings: and all at the left, equally, what? The worst name we can call them by, or affect them with, is Devill. And then they shall have bodies to be tormented in, which Devills have not. Miserable, unexpressible, unimaginable, macerable condition, where the sufferer would be glad to
⁶³⁰ be but a Devill; where it were some happinesse, and some kinde of life, to be able to dye; and a great preferment, to be nothing.

Terra rubea

He made us all of earth, and all of red earth. Our earth was red, even when it was in Gods hands: a rednesse that amounts to a shamefastnesse, to a blushing at our own infirmities, is imprinted in us, by Gods hand. For this rednesse, is but a conscience, a guiltinesse of needing a continuall supply, and succession of more, and more grace. And we are all red, red so, even from the beginning, and in our best state. *Adam* had, the Angells had thus much of this infirmity, that
⁶⁴⁰ though they had a great measure of grace, they needed more. The prodigall child grew poore enough, after he had received his portion: and he may be wicked enough, that trusts upon former, or present grace, and seeks not more. This rednesse, a blushing, that is, an acknowledgement, that we could not subsist, with any measure of faith, except we pray for more faith, nor of grace, except we seek more grace, we have from the hand of God: And another rednesse from his hand too, the bloud of his Sonne, for that bloud was effused by Christ, in the value of the ransome for All, and accepted by God, in the value thereof for All: and this redness is, in the nature thereof,
⁶⁵⁰ as extensive, as the redness derived from *Adam* is; Both reach to all. So we were red earth in the hands of God, as redness denotes our generall infirmities, and as redness denotes the bloud of his Sonne, our Saviour, all have both. But that redness, which we have contracted

from bloud shed by our selves, the bloud of our own souls, by sinne, was not upon us, when we were in the hands of God. That redness is not his tincture, not his complexion. No decree of his is writ in any such red inke. Our sinnes are our owne, and our destruction is from our selves. We are not as accessaries, and God as principall in this soul-murder: God forbid. We are not as executioners of Gods
⁶⁶⁰ sentence, and God the Malefactor, in this soul-damnation: God forbid. *Cain* came not red in his brothers bloud, out of Gods hands; nor *David* red with *Vriahs* bloud; nor *Achitophel* with his own; nor *Judas* with Christs, or his owne. That that *Pilat* did illusorily, God can doe truely; wash his hands from the bloud of any of these men. It were a weake Plea to say, I killed not that man; but 'tis true, I commanded one who was under my command, to kill him. It is rather a prevarication, then a justification of God to say, God is not the author of sinne in any man, but tis true, God makes that man sinne that sinne. God is Innocency; and the beames that flow from
⁶⁷⁰ him are of the same nature, and colour. Christ when he appeared in heaven, was not red but white. His head and haire were white, as white wooll, and as snow; not head onely, but haire too. He, and that that growes from him; he, and we, as we come from his hands, are white too. His Angels that provoke us to the Imitation of that pattern, are so, in white. Two men, two Angels stood by the Apostles in white apparell. The imitation is laid upon us by precept too: *At all times let thy garments be white*; Those actions in which thou appearest to the world, innocent. It is true, that Christ is both. *My beloved is white and ruddy*, says the Spouse. But the white was his
⁶⁸⁰ owne: his rednesse is from us. That which *Zipporah* said to her husband *Moses* in anger, the Church may say to Christ in thankfulness, *Verè sponsus sanguinum*, thou art truly a bloody husband to me; *Damim, sanguinum*, of blouds, blouds in the plurall; for all our blouds are upon him. This was a mercy to the Militant Church, that even the Triumphant Church wondred at it. They knew not Christ, when he came up to heaven in red. *Who is this that commeth in red garments? Wherefore is thy apparell red, like him that treadeth in the winepresse?* They knew he went down in white, in intire innocency: and they wondred to see him returne in red. But he satisfies
⁶⁹⁰ them; *Calcavi*, you thinke I have troden the winepresse, and you mis-

Apoc. 1.14

Act. 1.10

Eccles. 9.8

Cant. 5.10

Exod. 4.25

Esai. 63.1

- take it not: *I have troden the winepresse*; and *Calcavi solus*, I have troden it alone, all the redness, all the blood of the whole world is upon me. And as he adds *Non vir de gentibus*, of all people there was none with me, with me so, as to have any part in the Merit; So, of all people there was none without me; without me so, as to be excluded by me, without their own fault, from the benefit of my merit. This redness he carried up to heaven: for, by the blood of his Crosse came peace, both to the things in earth, and the things in heaven. For that peccability, that possibility of sinning, which is in the Nature of the
- Colos. 1.20 ⁷⁰⁰ Angels of heaven, would breake out into sinne, but for that confirmation, which those Angels have received in the blood of Christ. This rednesse he carried to heaven; and this rednesse he hath left upon earth, that all we miserable clods of earth, might be tempered with his blood; that in his blood exhibited in his holy and blessed Sacrament, our long robes might be made white in the blood of the Lambe: that though our sinnes be robes, habits of sinne; though long robes, habits of long continuance in sinne; yet through that rednesse, which our sinnes have cast upon him, we might come to participate of that whitenesse, that righteousness, which is his owne.
- Apoc. 7.13 ⁷¹⁰ We, that is, all we; for, as to take us in, who are of low condition, and obscure station, a cloud is made white by his sitting upon it, *He sate upon a white cloud*, so to let the highest see, that they have no whitenesse, but from him, he makes the Throne white by sitting upon it. *He sate upon a great white Throne*. It had not been great, if it had not been white. White is the colour of dilatation; goodnesse onely enlarges the Throne. It had not been white, if he had not sate upon it. That goodness onely, which consists in glorifying God, and God in Christ, and Christ in the sincerity of his truth, is true whitenesse. God hath no rednesse in himselfe, no anger towards us, till he considers
- Apoc. 14.14 ⁷²⁰ us as sinners. God casts no rednesse upon us; inflicts no necessity, no constraint of sinning upon us. We have dyed our selves in sinnes, as red as Scarlet: we have drowned our selves in such a red Sea. But as a garment, that were washed in the Red Sea, would come out white, (*so wonderfull works hath God done at the Red Sea*, says *David*) so doth his whitenesse worke through our red, and makes this *Adam*, this red earth, *Calculus candidum*, that white stone, that receives a new name, not *Ish*, not *Enosh*, not *Gheber*, no name
- Apoc. 20.11
- Psal. 106.22
- Apoc. 2.17

that taste of misery or of vanity; but that name, renewed, and manifested, which was imprinted upon us, in our elections, the Sonnes of
⁷³⁰ God; the irremovable, the undisinheritable Sonnes of God.

Be pleased to receive this note at parting, that there is *Macula Alba*, a spot, and yet white, as well as a red spot: a whitenesse, that is an indication of a Leprosie, as well as a rednesse. It is *Whole-pelagianisme*, to thinke nature alone sufficient; *Halfe-pelagianisme*, to thinke grace once received to be sufficient; *Super-pelagianisme*, to thinke our actions can bring God in debt to us, by merit, and super-erogation, and *Catharisme*, imaginary purity, in canonizing our selves, as present Saints, and condemning all, that differ from us, as reprobates. All these are white spots, and have the colour of good-
⁷⁴⁰ nesse; but are indications of leprosie. So is that, that God threatens, *Decorticatio ficus, & albi rami*, that the figtree shall be bark'd, and the boughes thereof left white: to be left white without barke, was an indication of a speedy withering. *Ostensa candescunt, & arescunt*, says Saint *Gregory* of that place, the bough that lies open without barke looks white, but perishes: the good works that are done openly to please men *have their reward*, says Christ, that is, shall never have reward. To pretend to doe good, and not meane it; To doe things, good in themselves, but not to good ends; to goe towards good ends, but not by good ways; to make the deceiving of men, thine end; or
⁷⁵⁰ the praise of men, thine end: all this may have a whiteness, a colour of good: but all this, is a barking of the bough, and an indication of a mischievous leprosie. There is no good whiteness, but a reflection from Christ Jesus, in an humble acknowledgement that wee have none of our own, and in a confident assurance, that in our worst estate we may be made partakers of his. We are all red earth. In *Adam* we would not, since *Adam* we could not, avoid sinne, and the Concomitants thereof, miseries; which we have called our West, our cloud, our darknesse. But then we have a North that scatters these clouds, in the next word, *Ad imaginem*; that we are made to another
⁷⁶⁰ patterne, in another likeness, then our own. *Faciamus hominem*; so far are we gone, East, and West; which is halfe our Compasse, and all this days voiage. For we are strooke upon the sand; and must stay another Tyde, and another gale for our North, and South.

*Macula
Alba*
Levit. 13

Ioel 1.7

Greg.

[Matt. 6.2]

Number 2.

Preached to the King, at the Court.

The second Sermon on GEN. I.26.

*AND GOD SAID, LET US MAKE MAN, IN
OUR IMAGE, AFTER OUR LIKENESSE.*

B^Y FAIR occasion from these words, we proposed to you the whole
Compassse of mans voyage, from his lanching forth in this
world, to his Anchoring in the next; from his hoysing sayle
here, to his striking sayle there. In which Compassse we designed to
you his foure quarters; first, his East, where he must beginne, the
fundamentall knowledge of the Trinity (for, that we found to be
the specification, and distinctive Character of a Christian) where,
though that be so, we shewed you also, why we were not called Trini-
tarians, but Christians: and we shewed you, the advantage, that man
hath, in laying hold upon God, in these severall notions; that the
Prodigall sonne hath an indulgent Father; that the decayed Father
hath an abundant Sonne; that the dejected spirit hath a Spirit of com-
fort, to fly to in heaven. And, as we shewed you from Saint *Paul*, that
it was an Atheisme to be no Christian, (*Without God*, says he, as long
as without Christ) so we lamented the slacknesse of Christians, that
they did not seriously, and particularly, consider the persons of the
Trinity, and especially the holy Ghost, in their particular actions. And
then we came to that consideration, whether this doctrine were estab-
lished, or directly insinuated, in this plurall word of our text, *Facia-*
¹⁰ *mus*, Let us, us make man: and we found that doctrine, to be here,
and here first of any place in the Bible. And finding God to speake
in the plurall, we accepted (for a time) that interpretation, which
some had made thereof; that God spake in the Person of a Sovereigne

[Eph. 2.12]

Prince; and therefore (as they do) in the plurall, We. And thereby having established reverence to Princes, we claim'd in Gods behalfe the same reverence to him: That men would demeane themselves, here, when God is spoken to in prayer, as reverently, as when they speake to the King. But after this, we found God to speake here, not onely as our King; but as our maker; as God himselfe; and God in

³⁰ counsel, *Faciamus*: and we applied thereunto, the difference of our respect to a Person of that honorable rank, when we came before him at the counsel-table, and when we came to him at his own Table: and thereby advanced the seriousnesse of this consideration, God in the Trinity. And farther we sailed not, with that our Eastern winde. Our West we considered in the next word, *Hominem*; that though we were made by the whole Trinity, yet the whole Trinity made us but men, and men, in this name of our text, *Adam*; and *Adam* is but earth, and that's our West, our declination, our Sunset. We passed over the foure names, by which man is ordinarily expressed in the

⁴⁰ Scriptures; and we found necessary misery in three of them; and possible, nay likely misery in the fourth, in the best name. We insisted upon the name of our text, *Adam*, earth; and had some use of these notes; First, that if I were but earth, God was pleased to be the Potter; If I but a sheep, he a shepherd; If I but a cottage, he a builder. So he worke upon me, let me be what he will. We noted that God made us earth, not ayre, not fire: That man hath bodily, and worldly duties to performe; and is not all Spirit in this life. Devotion, is his soule; but he hath a body of discretion, and usefulness to invest in some calling. We noted too, that in being earth, we are equall. We tryed

⁵⁰ that equality, first in the root, in *Adam*; There if any man will be nobler earth then I, he must have more originall sinne then I: for that was all *Adams* patrimony, all that he could give. And we tryed this equality in another furnace, in the grave; where there is no meanes to distinguish Royall from Plebeian, nor Catholique from Hereticall dust. And lastly we noted, that this our earth, was red earth: and considered in what respect it was red, even in Gods hands, but found that in the bloud-rednesse of sinne, God had no hand: but sinne, and destruction for sinne, was wholly from our selves: which consideration, we ended with this, that there was *Macula alba*, a white

⁶⁰ spot of leprosie, as well, as a red; and we found the over-valuation of

our own purity, and the uncharitable condemnation of all that differ from us, to be that white spot. And so far we sayled, with that Western winde. And are come to our third point in this our Compasse, our North.

Aquilo

In this point, the North, we place our first comfort. The North is not always the comfortablest clime: nor is the North always a type of happines in the Scriptures. Many times God threatens stormes from the North. But even in those Northern stormes, we consider that action, that they scatter, they dissipate those clouds, which were

Iob 37.22

⁷⁰ gathered, and so induce a serenity: And so, fair weather comes from the North. And that's the use which we have of the North in this place. The consideration of our West, our low estate; that we are but earth, but red earth, dyed red by our selves: and that imaginary white, which appeares so to us, is but a white of leprosie: this West enwraps us in heavy clouds of murmuring, in this life, that we cannot live so freely as beasts doe; and in clouds of desperation for the next life, that we cannot dye so absolutely as beasts do; we dye all our lives, and yet we live after our deaths. These are our clouds; And then the

Prov. 25.23

North shakes these clouds. *The North Winde driveth away the rain,*

⁸⁰ says *Solomon*. There is a North in our text, that drives all those teares from our eyes. Christ calls upon the North, as well as the South, to blow upon his Garden, and to diffuse the perfumes thereof. Adversity, as well as prosperity, opens the bounty of God unto us; and oftentimes better. But that's not the benefit of the North in our present consideration. But this is it, that first our sunne sets in the West.

Cant. 4.16

The Eastern dignity, which we received in our first Creation, as we were the worke of the whole Trinity, falls under a Western cloud, that that Trinity made us but earth. And then blowes our North, and scatters this cloud; that this earth hath a nobler forme, then any other

⁹⁰ part or limbe of the world. For, we are made by a fairer pattern, by a nobler Image, by a higher likeness. *Faciamus*; Though we make but a man, *Let us make him, in our Image, after our likeness*.

Imago similitudo

The variety which the holy Ghost uses here, in the pen of *Moses*, hath given occasion to divers, to raise divers observations, upon these words, which seem divers, *Image* and *likenesse*, as also in the variety of the phrase. For it is thus conceived, and laid, *in our Image*, and then *after our likeness*. I know it is a good rule, that *Damascen*

gives, *Parva, parva non sunt, ex quibus magna proveniunt*: Nothing is to be neglected as little, from which great things may arise. If the consequence may be great, the thing must not be thought little. No ¹⁰⁰ *Jod* in the Scripture shall perish; therefore no *Jod* is superfluous. If it were superfluous, it might perish. Words, and lesse particles then words have busied the whole Church. In the Councell of *Ephesus*, where Bishops in a great number excommunicated Bishops in a greater, Bishop, against Bishop, and Patriarch, against Patriarch; in which case, when both parties had made strong parties in Court, and the Emperor forbare to declare himselfe, on either side for a time, he was told, that he refused to assent to that, which six thousand Bishops had agreed in: the strife was but for a word, whether the ¹¹⁰ Blessed Virgin might be called *Deipara*, the mother of God, for *Christipara*, the mother of Christ, (which Christ all agree to be God) *Nestorius*, and all his party agreed with *Cyrill*, that she might be. In the Councell of *Chalcedon*, the difference was not so great, as for a word composed of syllables. It was but for a syllable, whether *Ex*, or *In*. The Heretiques condemned then, confessed Christ, to be *Ex duabus naturis*, to be composed of two natures, at first; but not to be *in duabus naturis*, not to consist of two natures after: and for that *In*, they were thrust out. In the councell of *Nice*, it was not so much as a syllable made of letters. For it was but for one letter; whether ¹²⁰ *Homoousion*, or *Homoiousion*, was the issue. Where the question hath not been of divers words, nor syllables, nor letters, but onely of the place of words; what tempestuous differences have risen? How much *Sola fides* and *fides sola*, changes the case? Nay, where there hath been no quarrell for precedency, for transposing of words, or syllables, or letters; where there hath not been, so much as a letter in question; how much doth an accent vary a sense? An interrogation, or no interrogation will make it directly contrary. All Christian expositors read those words of *Cain*, *My sin is greater then can be pardoned*, positively; and so they are evident words of desperation. The ¹³⁰ Jews read them with an interrogation, *Are my sinnes greater, then can be pardoned?* And so they are words of compunction, and repentance. The prophet *Micah* says, that *Bethlehem* is a small place; the Evangelist Saint *Matthew* says no small place. An interrogation in *Micahs* mouth reconciles it; Art thou a small place? amounts to

[Mat. 5.18]

Gen. 4.13

5.2

2.6

that, thou art not. Sounds, voices, words must not be neglected. For, Christs forerunner *John Baptist* qualified himselfe no otherwise: He was but a voice. And Christ himselfe is *Verbum*; the Word, is the name, even of the Sonne of God. No doubt but Statesmen and magistrates finde often the danger of having suffered small abuses to passe
¹⁴⁰ uncorrected. We that see State businesse but in the glasse of story, and cannot be shut out of Chronicles, see there, upon what little objects, the eye, and the jealousy of the State is oftentimes forced to bend it selfe. We know in whose times in *Rome* a man might not weep; he might not sigh; he might not looke pale; he might not be sicke; but it was informed against, as a discontent, as a murmuring against the present government, and an inclination to change. And truly many times upon *Damascens* true ground, though not always well applied, *Parva non sunt parva*, nothing may be thought little, where the consequence may prove great. In our own Spheare, in the Church, we
¹⁵⁰ are sure it is so. Great inconveniences grew upon small tolerations. Therefore in that businesse, which occasioned all that trouble, which we mentioned before, in the Councell of *Ephesus*, when Saint *Cyrrill* writ to the Clergy of his Dioces about it; at first, he says *præstiterat abstinere*, it had been better, these questions had not been raised. But says he, *Si his nugis nos adoriantur*, if they vex us with these imperinencies, these trifles; And yet these which were but trifles at first, came to occasion Councells; and then to divide Councell, against Councell; and then to force the Emperour to take away the power of both Councells, and govern in Councell, by his Vicar generall, a
¹⁶⁰ secular Lord, sent from Court. And therefore did some of the Ancients, (particularly *Philastrius*) cry down some opinions for Heresies, which were not matters of faith, but of Philosophy; and even in Philosophy truly held by them, who were condemned for heretiques, and mistaken by their Judges, that condemned them. Little things were called in question, lest great things should passe unquestioned. And some of these upon *Damascens* true ground, (still true in the rule, but not always in the application) *Parva non sunt parva*, nothing may be thought little, where the consequence may be great. Descend we from those great Spheares, the State, and the Church, into
¹⁷⁰ a lesser, that is, the Conscience of particular men, and consider the danger of exposing those vines to little Foxes; of leaving small sinnes

unconsidered, unrepented, uncorrected. In that glistring circle in the firmament, which we call the Galaxy, the milky way, there is not one Star of any of the six great magnitudes, which Astronomers proceed upon, belonging to that circle. It is a glorious circle, and possesses a great part of heaven: and yet is all of so little stars, as have no name, no knowledge taken of them. So certainly are there many Saints in heaven, that shine as stars; and yet are not of those great magnitudes, to have been Patriarchs, or Prophets, or Apostles, or Martyrs, or Doc-
¹⁸⁰tors, or Virgins: but good and blessed soules, that have religiously performed the duties of inferiour callings, and no more. And, as certainly are there many soules tormented in hell, that never sinned sinne of any of the great magnitudes, Idolatry, Adultery, Murder, or the like; but inconsiderately have slid, and insensibly continued in the practise, and habite of lesser sinnes. But *Parva non sunt parva*, nothing may be thought little, where the consequence may prove great. When our Saviour said, that we shall give an account of every Idle word, in the day of Judgement; what great hills of little sands will oppresse us then? And, if substances of sinne were removed, yet what
¹⁹⁰circumstances of sinne would condemne us? If idle words have this weight, there can be no word thought idle, in the Scriptures. And therefore I blame not in any, I decline not in mine own practise, the making use of the variety, and copiousnesse of the holy Ghost, who is ever abundant, and yet never superfluous in expressing his purpose, in change of words. And so no doubt we might doe now, in observing a difference between these words in our text, *Image*, and *likenesse*; and between these two formes of expressing it, *in our Image*, and *after our likeness*. This might be done: but that that must be done, will possesse all our time; that is, to declare, (taking the two words
²⁰⁰for this time to be but a farther illustration of one another, *Image*, and *likenesse*, to our present purpose, to be all one) what this *Image*, and this *likenesse* imports; and how this North scatters our former cloud; what our advantage is, that we are made to an Image, to a pattern; and our obligation to set a pattern before us, in all our actions.

Mat. 12.36

God appointed *Moses* to make all that he made according to a pattern. God himselfe made all that he made according to a pattern. God had deposited, and laid up in himselfe certaine formes, patternes,

Ideas of every thing that he made. He made nothing of which he had
²¹⁰ not preconceived the forme, and predetermined in himselfe, I will
 make it thus. And when he had made any thing, he saw it was good;
 good because it answered the pattern, the Image; good, because it
 was like to that. And therefore, though of other creatures, God pro-
 nounced they were good, because they were presently like their pat-
 tern, that is, like that forme, which was in him for them, yet of man,
 he forbore to say that he was good; because his conformity to his
 pattern was to appeare after in his subsequent actions. Now, as God
 made man after another pattern, and therefore we have a dignity
 above all, that we had another manner of creation, then the rest: so
²²⁰ have we a comfort above all, that we have another manner of Ad-
 ministration then the rest. God exercises another manner of Provi-
 dence upon man, then upon other creatures. *A sparrow falls not*
without God, says Christ: yet no doubt God works otherwise in the
 fall of eminent persons, then in the fall of Sparrows. *For yee are of*
more value then many sparrows, says Christ there of every man; and
 some men single, are of more value then many men. God does not
 thanke the Ant for her industry, and good-husbandry in providing
 for her selfe. God does not reward the Foxes, for concurring with
Sampson in his revenge. God does not fee the Lion, which was the
²³⁰ executioner upon the Prophet, which had disobeyed his commande-
 ment: nor those two she-Bearers, which slew the petulant children,
 who had calumniated and reproached *Elisha*. God does not fee them
 before, nor thanke them after, nor take knowledge of their service.
 But for those men, that served Gods execution upon the Idolaters of
 the golden Calfe, it is pronounced in their behalfe, that therein they
 consecrated themselves to God; and for that service God made that
 tribe, the tribe of *Levi*, his portion, his Clergy, his consecrated tribe.
 So, *Quia fecisti hoc*, says God to *Abraham*, *By my selfe I have sworn;*
because thou hast done this thing, and hast not withheld thy Sonne,
²⁴⁰ *thine onely sonne: that in blessing, I will blesse thee; and in multiply-*
ing, I will multiply thee. So neither is God angry with the dog that
 turnes to his vomit, nor with the sow, that after her washing wal-
 lowes in the mire. But of Man in that case he says; *It is impossible*
for those who were once enlightned, if they fall away, to renew them
again by repentance. The creatures live under his law; but a law

Mat. 10.29

Iudg. 15.4
1 King. 13.24

2 King. 2.24

Exod. 32.29

Gen. 22.16

2 Pet. 2.22
Heb. 6.4

imposed thus, This they shall doe, this they must doe. Man lives under another manner of law; This you shall doe; that is, this you should doe, this I would have you doe; And *fac hoc*, doe this, and you shall live; disobey, and you shall die. But yet, the choise is yours:

[Luke
10.28]

²⁵⁰ Choose ye this day life, or death. So that this is Gods administration in the Creature, that he hath imprinted in them an Instinct, and so he hath something to preserve in them: In man his administration is this, that he hath imprinted in him a faculty of will, and election; and so hath something to reward in him. That instinct in the creature God leaves to the naturall working thereof in it selfe: But the free will of man God visites, and assists with his grace to doe supernaturall things. When the creature does an extraordinary action above the nature thereof, (as, when *Balaams* Asse spake) the creature exercises no faculty, no will in it selfe; but God forced it to that it did.

[Deut.
30.19]

²⁶⁰ When man does any thing conducing to supernaturall ends, though the worke be Gods, the will of man is not meerly passive. The will of man is but Gods agent; but still an agent it is: And an agent in another manner, then the tongue of the beast. For, the will considered, as a will, (and grace never destroyes nature, nor, though it make a dead will a live will, or an ill will a good will, doth it make the will, no will) might refuse or omit that that it does. So that because we are created by another pattern, we are governed by another law, and another providence.

Goe thou then the same way. If God wrought by a pattern, and
²⁷⁰ writ by a copie, and proceeded by a precedent, doe thou so too. Never say, There is no Church without error: therefore I will be bound by none; but frame a Church of mine owne, or be a Church to my selfe. What greater injustice, then to propose no Image, no pattern to thy selfe to imitate; and yet propose thy selfe for a pattern, for an Image to be adored? Thou wilt have singular opinions, and singular ways differing from all other men; and yet all that are not of thy opinion must be heretiques; and all reprobates, that goe not thy wayes. Propose good patterns to thy selfe; and thereby become a fit pattern for others. God, we see, was the first, that made Images; and he was the
²⁸⁰ first, that forbad them. He made them for imitation; he forbad them in danger of adoration. For, *Qualis dementiæ est id colere, quod melius est?* What a drowzinesse, what a lazinesse, what a cowardli-

Arnob.

nesse of the soule is it, to worship that, which does but represent a better thing then it selfe? Worship belongs to the best, know thou thy distance, and thy period, how far to goe, and where to stop. Dishonor not God by an Image in worshipping it; and yet benefit thy selfe by it, in following it. There is no more danger out of a picture, then out of a history, if thou intend no more in either, then example. Though thou have a West, a darke and a sad condition, that thou²⁹⁰ art but earth, a man of infirmities, and ill counsailed in thy selfe: yet thou hast herein a North, that scatters and dispells these clouds, that God proposes to thee in his Scriptures, and otherwise, Images, patterns, of good and holy men to goe by. But beyond this North, this assistance of good examples of men, thou hast a South, a Meridionall heighth, by which thou seest thine Image, thy pattern, to be no copy; no other man, but the originall it selfe, God himselfe: *Faciamus ad nostram, Let us make man in our Image, after our likeness.*

4 Part
Meridies
Ubi Imago

Here we consider first, where this Image is, and then what it does: first, in what part of man God hath imprinted this his Image; And³⁰⁰ then what this Image confers, and derives upon man; what it works in man. And, as when we seek God in his essence, we are advised to proceed by negatives, God is not mortall, not passible: so when we seek the Image of God in man, we beginne with a negative; This Image is not in his body. *Tertullian* declined to thinke it was; nay, *Tertullian* inclined others to thinke so. For he is the first, that is noted, to have been the author of that opinion, that God had a body. Yet Saint *Augustine* excuses *Tertullian* from heresie: because (says he) *Tertullian* might meane, that it was so sure, that there is a God; and that that God was a certaine, though not a finite Essence; that God³¹⁰ was so far from being nothing, as that he had rather a body. Because it was possible to give a good interpretation of *Tertullian*, that charitable Father Saint *Augustine*, would excuse him of heresie. I would Saint *Augustines* charity might prevaile with them, that pretend to be *Augustinianissimi*, and to adore him so much in the *Roman Church*, not to cast the name of Heresie upon every probleme; nor the name of Heretique, upon every inquirer of Truth. Saint *Augustine* would deliver *Tertullian* from heresie in a point concerning God, and they will condemne us of heresie, in every point that may be drawne to concerne not the Church, but the Court of *Rome*; not their

Non in
Corpore
Deus non
est Corpus

³²⁰ doctrine, but their profit. *Malo de Misericordia Deo rationem red-
dere, quàm de crudelitate*, I shall better answer God for my milde-
nesse, then for my severity. And, though anger towards a brother, or
a *Raca*, or a foole, will beare an action: yet he shall recover lesse
against me at that bar, whom I have called weake, or mislead, (as I
must necessarily call many in the *Roman Church*) then he whom I
have passionately and peremptorily called *heretick*: for I dare call
an opinion heresie for the matter, a great while before I dare call the
man that holds it an *heretick*: for that consists much in the manner.
It must be matter of faith, before the matter be heresie. But there
³³⁰ must be pertinacy after convenient instruction, before that man be
an heretique. But how excusable so ever *Tertullian* be herein, in Saint
Augustines charity: there was a whole sect of heretiques, one hundred
years after *Tertullian*, the *Audiani*, who over literally taking those
places of Scripture, where God is said to have hands, and feet, and
eyes, and eares, beleevd God to have a body like ours; and accord-
ingly interpreted this text; that in that Image, and that likenesse, a
bodily likenesse, consisted this Image of God in man. And yet even
these men, these *Audians*, *Epiphanius*, who first takes knowledge of
them, calls but Schismatiques, not Heretiques: so loth is charity to
³⁴⁰ say the worst of any. Yet we must remember them of the *Roman*
perswasion, that they come too neare giving God a body in their
pictures of God the Father. And they bring the body of God, that
body which God the Sonne hath assumed, the body of Christ, too
neare in their Transubstantiation: not too neare our faith, (for so it
cannot be brought too near; so, it is as really there as we are there)
too neare to our sense: not too neare in the *Vbi*; for so it is there:
There, that is, in that place to which the Sacrament extends it selfe.
For the Sacrament extends as well to heaven, from whence it fetches
grace, as to the table, from whence it delivers Bread and Wine: but
³⁵⁰ too neare *in modo*. For it comes not thither that way. We must neces-
sarily complaine, that they make Religion too bodily a thing. Our
Saviour Christ corrected *Mary Magdalens* zeale, where she flew to
him, in a personall devotion; and he said, *Touch me not: for I am
not yet ascended to my Father*. Fix your meditations upon Christ
Jesus so, as he is now at the right hand of his Father in heaven, and
entangle not your selves so with controversies about his body, as to

lose reall charity, for imaginary zeale; nor enlarge your selves so far in the pictures and Images of his body, as to worship them, more then him. As *Damascen* says of God, that he is *Super-principale principium*, a beginning, before any beginning we can conceive; and *præ-æterna æternitas*, an eternity infinitely elder then any eternity we can imagine: so he is *Super-spiritualis Spiritus*, such a Super-spirit, as that the soule of man, and the substance of Angels is but a body, compared to this Spirit. God hath no body, though *Tertullian* disputed it; though the *Audians* preached it; though the Papists paint it. And therefore this Image of God is not in the body of man, that way.

*Non Corpus
assumptum*

Nor that way neither, which some others have assigned, that God, who hath no body as God, yet in the creation did assume that forme, which man hath now, and so made man in his Image, that is, in that forme, which he had then assumed. Some of the Ancients thought so; and some other men of great estimation in the *Roman Church* have thought so too; In particular, *Oleaster*, a great officer in the Inquisition of *Spaine*. But great inquirers into other men, are easie neglecters of themselves. The Image of God is not in mans body this way. Nor that third way, which others have imagined; that is, that when God said, *Let us make man after our likenesse*, God had respect to that forme, which in the fulnesse of time, his Sonne was to take upon him, upon earth. Let us make him now, (says God at first) like that which I intend hereafter, my Son shall be. For, though this were spoken before the fall of man, and so before any occasion of decreeing the sending of Christ: yet in the Schoole a great part of great men adhered to that opinion, that God from all eternity had a purpose that his Sonne should become man in this world, though *Adam* had not fallen: *Non ut Medicus, sed ut Dominus ad nobilitandum genus humanum*, say they: though Christ had not come as a Redeemer, if man had not needed him by sin, but had kept his first state; yet as a Prince that desired to heap honour upon him whom he loves, to doe man an honour, by his assuming that nature, Christ, say they, should have come, and to that Image, that forme, which he was to take then was man made in his text, say these imaginers. But alas, how much better were wit, and learning bestowed to prove to the *Gentiles*, that a Christ must come (that they beleeve not); to prove to the *Jews*, that the Christ is come (that they beleeve not); to prove

*Non ut
venturus
Christus*

to our own Consciences, that the same Christ may come again this minute to Judgment, (we live as though we beleev'd not that) then to have fill'd the world, and torne the Church, with frivolous disputations, whether Christ should have come, if *Adam* had not fallen? Wo unto fomentors of frivolous disputations. None of these ways, not because God hath a body; not because God assumed a body, not
⁴⁰⁰ because it was intended, that Christ should be born, before it was intended, that man should be made, is this Image of God in the body of man. Nor hath it in any other relation, respect to the body, but as we say in the Schoole, *Argutivè*, and *Significativè*; that because God hath given man a body of a nobler forme, then any other creature; we inferre, and argue, and conclude from thence, that God is otherwise represented in man, then in any other creature. So far is this Image of God in the body above that in the creatures, that as you see some Pictures, to which the very tables are Jewells; some Watches, to which the very cases are Jewells, and therefore they have outward
⁴¹⁰ cases too; and so the Picture, and the Watch is in that outward case, of what meaner stuffe soever that be: so is this Image in this body as in an outward case; so, as that you may not injure, nor enfeeble this body, neither by sinfull intemperance and licentiousnesse, nor by inordinate fastings or other disciplines of imaginary merits, while the body is alive; for the Image of God is in it: nor defraud thy body of decent buriall, and due solemnities after death; for the Image of God is to returne to it. But yet the body is but the out-case, and God lookes not for the gilding, or enamelling, or painting of that: but requires the labour, and cost therein to be bestowed upon the table
⁴²⁰ it selfe, in which this Image is immediately, that is the soule. And that's truly the *Vbi*, the place where this Image is: And there remains onely now, the operation thereof, how this Image of God in the soule of man works.

The Sphear then of this intelligence, the Gallery for this Picture, the Arch for this Statue, the Table, and frame and shrine for this Image of God, is inwardly and immediately the soule of man. Not immediately so, as that the soule of man is a part of the Essence of God; for so essentially, Christ onely is the Image of God. Saint *Augustine* at first thought so: *Putabam te Deus, Corpus Lucidum, & me*
⁴³⁰ *frustum de illo Corpore*; I tooke thee, ô God, (says that Father) to be

In anima

a Globe of fire, and my soule a sparke of that fire; thee to be a body of light, and my soule to be a beame of that light. But Saint *Augustine* does not onely retract that in himselfe, but dispute against it, in the Manichees. But this Image is in our soule, as our soule is the wax, and this Image the seale. The Comparison is Saint *Cyrills*, and he addes well, that no seale but that, which printed the wax at first, can fit that wax, and fill that impression after. No Image, but the Image of God can fit our soule. Every other seale is too narrow, too shallow for it. The magistrate is sealed with the Lion; The wolfe will not
⁴⁴⁰ fit that seale: the Magistrate hath a power in his hands, but not oppression. Princes are sealed with the Crown; The Miter will not fit that seale. Powerfully, and graciously they protect the Church, and are supream heads of the Church; But they minister not the Sacraments of the Church. They give preferments; but they give not the capacity of preferment. They give order who shall have; but they give not orders, by which they are enabled to have, that have. Men of inferiour and laborious callings in the world are sealed with the Crosse; a Rose, or a bunch of Grapes will not answer that seale. Ease, and plenty in age, must not be looked for without Crosses and labour
⁴⁵⁰ and industry in youth. All men, Prince, and People; Clergy, and Magistrate, are sealed with the Image of God, with the profession of a conformity to him: and worldly seales will not answer that, nor fill up that seale. We should wonder to see a Mother in the midst of many sweet Children passing her time in making babies and puppets for her own delight. We should wonder to see a man, whose Chambers and Galleries were full of curious master-peeeces, thrust in a Village Fair to looke upon sixpenny pictures, and three farthing prints. We have all the Image of God at home, and we all make babies, fancies of honour, in our ambitions. The master-peece is our
⁴⁶⁰ own, in our own bosome; and we thrust in countrey Fairs, that is, we endure the distempers of any unseasonable weather, in night-journies, and watchings: we indure the oppositions, and scornes, and triumphs of a rivall, and competitor, that seeks with us, and shares with us: we indure the guiltinesse, and reproach of having deceived the trust, which a confident friend reposes in us, and solicit his wife, or daughter: we endure the decay of fortune, of body, of soule, of

honour, to possesse lower Pictures; pictures that are not originalls, not made by that hand of God, nature; but Artificiall beauties. And for that body, we give a soule, and for that drugge, which might have
⁴⁷⁰ been bought, where they bought it, for a shilling, we give an estate. The Image of God is more worth then all substances; and we give it, for colours, for dreames, for shadowes.

But the better to prevent the losse, let us consider the having of this Image: in what respect, in what operation, this Image is in our soule. For, whether this Image, bee in those faculties, which we have in Nature; or in those qualifications, which we may have in Grace; or in those super-illustrations, which the blessed shall have in Glory; hath exercised the contemplation of many. Properly this Image is in Nature; in the naturall reason, and other faculties of the immortall
⁴⁸⁰ Soule of man. For, thereupon doth Saint *Bernard* say, *Imago Dei uri potest in Gehenna, non exuri*: Till the soule be burnt to ashes, to nothing, (which cannot be done, no not in hell) the Image of God cannot be burnt out of that soule. For it is radically, primarily, in the very soule it selfe. And whether that soule be infused into the Elect, or into the Reprobate, that Image is in that soule, and as far, as he hath a soule by nature, he hath the Image of God by Nature in it. But then the seale is deeper cut, or harder pressed, or better preserved in some, then in others; and in some other considerations, then meerly naturall. Therefore we may consider Man who was made
⁴⁹⁰ here to the Image of God; and of God, in three Persons, to have been made so, in Gods intendment, three ways: Man had this Image in Nature, and does deface it; he hath it also in Grace here, and so does refresh it; and he shall have it in Glory hereafter, and that shall fix it, establish it. And in every of these three, in this Trinity in man, Nature, Grace, and Glory, man hath not onely the Image of God, but the Image of all the Persons of the Trinity, in every of the three capacities. He hath the Image of the Father, the Image of the Sonne, the Image of the holy Ghost in Nature; and all these also in Grace; and all in Glory too. How all these are in all, I cannot hope to handle
⁵⁰⁰ particularly; not though I were upon the first graine of our sand, upon the first dram of your patience, upon the first flash of my strength. But a cleare repeating of these many branches, that these things are

Tota Trinitas in omni facultate

thus, that all the Persons of the heavenly Trinity, are (in their Image) in every branch of this humane Trinity, in man, may, at least must suffice.

In natura
Deus

In Nature then, man, that is, the soule of man hath this Image of God, of God considered in his Unity, intirely, altogether, in this, that this soule is made of nothing, proceeds of nothing. All other creatures are made of that pre-existent matter, which God had made
⁵¹⁰ before, so were our bodies too; But our soules of nothing. Now, not to be made at all, is to be God himselfe: Onely God himselfe was never made. But to be made of nothing; to have no other parent but God, no other element but the breath of God, no other instrument but the purpose of God, this is to be the Image of God. For this is nearest to God himselfe, who was never made at all, to be made of nothing. And then man, (considered in nature) is otherwise the nearest representation of God too. For the steppes, which we consider are four; First, *Esse*, Beeing; for some things have onely a beeing, and no life, as stones: Secondly, *Vivere*, Living; for some things have
⁵²⁰ life, and no sense, as Plants: and then, thirdly, *Sentire*, Sense; for some things have sense, and no understanding. Which understanding and reason, man hath with his Beeing, and Life, and Sense; and so is in a nearer station to God, then any other creature, and a livelier Image of him, who is the root of Beeing, then all they, because man onely hath all the declarations of Beeings. Nay if we consider Gods eternity, the soule of man hath such an Image of that, as that though man had a beginning, which the originall, the eternall God himselfe had not; yet man shall no more have an end, then the originall, the eternall God himselfe shall have. And this Image of eternity, this
⁵³⁰ past Meridian, this after-noone eternity, that is, this Perpetuity and after-everlastingnesse is in man meerly as a Naturall man, without any consideration of grace. For the Reprobate can no more die, that is, come to nothing, then the Elect. It is but of the naturall man, that *Theodoret* says, a King built a City, and erected his statue in the midst of the City; that is, God made man, and imprinted his Image in his soule. How will this King take it, (says that Father) to have his statue thrown down? Every man does so, if he doe not exalt his naturall faculties; If he doe not hearken to the law written in his heart; if he doe not as much as *Plato*, or as *Socrates*, in the wayes of vertuous

⁵⁴⁰ actions; he throwes down the Statue of this King, he defaces the Image of God. How would this King take it (says he) if any other Statue, especially the Statue of his enemy, should be set up in this place? Every man does so too, that embraces false opinions in matter of doctrine, or false appearances of happinesse in matter of conversation. For these a naturall man may avoid in many cases, without that addition of grace, which is offered to us as Christians. That comparison of other creatures to man, which is intimated in *Job*, is intended but of the naturall man. There speaking of *Behemoth*, that is, of the greatest of Creatures, he says, in our translation, that he is the chiefe ⁵⁵⁰ of the ways of God: Saint *Hierome* hath it, *Principium*; and others before him, *Initium viarum Dei*: That when God went that progresse over all the world, in the Creation thereof, he did but beginne, he did but set out at *Behemoth*, at the best of all such Creatures; he, all they were but *Initium viarum*, the beginning of the wayes of God. But *Finis viarum*, the end of his journey, and the Eve, the Vespers of his Sabbath was the making of man, even of the naturall man. *Behemoth*, and the other creatures were *Vestigia*, (says the Schoole) in them we may see, where God hath gone, for all beeing is from God, and so every thing that hath a beeing hath *filiationem vestigii*, ⁵⁶⁰ a testimony of Gods having passed that way, and called in there. But man hath *filiationem Imaginis*, an expression of his Image; and does the office of an Image or Picture, to bring him, whom it represents, the more lively to our memory. Gods abridgement of the whole world was man. Reabridge man into his least volume, *in pura naturalia*, as he is but meer man, and so he hath the Image of God in his soul.

He hath it, as God is considered in his Unity, (for as God is, so the soule of man is, indivisibly, impartibly one, intire) and he hath it also, as God is notified to us in a Trinity. For as there are three Persons in the Essence of God: so there are three faculties in the Soule ⁵⁷⁰ of man. The Attributes, and some kind of specification of the Persons of the Trinity are, Power to the Father, Wisedome to the Sonne, and Goodnesse to the holy Ghost. And the three faculties of the Soule have the Images of these three. The Understanding is the Image of the Father, that is, Power. For no man can exercise power, no man can governe well without understanding the natures and dispositions of them whom he governes. And therefore in this consists the power,

40.19 [14, *F*,
as in Vulg.]

*Pater in
Intellectu*

which man hath over the creature, that man understands the nature of every creature, For so *Adam* did, when he named every creature according to the nature thereof. And by this advantage of our understanding them, and comprehending them, we master them, and so⁵⁸⁰ *Obliviscuntur quod nata sunt*, says Saint *Ambrose*; the Lion, the Beare, the Elephant have forgot what they were borne to. *Induuntur quod jubentur*; they invest and put on such a disposition, and such a nature, as we enjoin them, and appoint to them. *Serviunt ut famuli*; (as that Father pursues it elegantly) and *verberantur, ut timidi*: they waite upon us as servants; who, if they understood us as well, as we understand them, might be our Masters: and they receive correction from us, as though they were afraid of us; when, if they understood us, they would know, that we were not able to stand in⁵⁹⁰ the teeth of the Lion, in the horne of the Bull, in the heels of the Horse. And *adjuvantur ut infirmi*; they counterfeit a weakenesse, that they might be beholden to us for help: and they are content to thanke us, if we afford them any rest, or any food; who, if they understood us, as well, as we doe them, might teare our meate out of our throates; nay teare out our throates for their meat.

*Filius in
Voluntate*

So then in this first naturall faculty of the soule, the Understanding, stands the Image of the first Person, the Father, Power: and in the second faculty which is the Will, is the Image, the Attribute of the second Person, the Sonne, which is Wisdome: for wisdome is not so⁶⁰⁰ much in knowing, in understanding, as in electing, in choosing, in assenting. No man needs goe out of himselfe, nor beyond his owne legend, and the history of his owne actions for examples of that, that many times we know better, and choose ill wayes. Wisdome is in choosing, in Assenting. And then, in the third faculty of the soule, the Memory, is the Image of the third person, the holy Ghost, that is, Goodnesse. For to remember, to recollect our former understanding, and our former assenting, so far as to doe them, to Crowne them with action, that's true goodnesse. The office, that Christ assignes to the holy Ghost, and the goodnesse, which he promises in his behalfe is

*Spiritus in
Memoria*

Ioh. 14.26

⁶¹⁰ this, that he shall bring former things to our remembrance. The wise-man places all goodnesse in this faculty, the memory: properly nothing can fall into the memory, but that which is past, and yet he says, *Whatsoever thou takest in hand, remember the end, and thou shalt*

Eccclus. 7.36

never doe amisse. The end cannot be yet come, and yet we are bid to remember that. *Visus per omnes sensus recurrit*, says Saint *Augustine*. As all senses are called sight, in the Scriptures, (for there is *Gustate Dominum*, and *Audite*, and *Palpate*; Taste the Lord, and heare the Lord, and feele the Lord, and still the *Videte*, is added, taste, and see the Lord) so all goodnesse is in remembring, all goodnesse, (which
 620 is the Image of the holy Ghost) is in bringing our understanding and our assenting into action. Certainly, beloved, if a man were like the King but in countenance, and in proportion, he himselfe would thinke somewhat better of himselfe, and others would be the lesse apt to put scornes, or injuries upon him, then if he had a Vulgar, and course aspect. With those, who have the Image of the Kings power, (the Magistrate) the Image of his Wisdome, (the Councell) the Image of his Goodnesse, (the Clergy) it should be so too. There is a respect due to the Image of the King in all that have it. Now, in all these respects man, the meer naturall man, hath the Image of the
 630 King of Kings. And therefore respect that Image in thy selfe, and exalt thy naturall faculties. Æmulate those men, and be ashamed to be outgone by those men, who had no light but nature. Make thine understanding, and thy will, and thy memory (though but naturall faculties) serviceable to thy God; and auxiliary and subsidiary for thy sálvation. For, though they be not naturally instruments of grace; yet naturally they are susceptible of grace, and have so much in their nature, as that by grace they may be made instruments of grace: which no faculty in any creature, but man, can be. And doe not thinke that because a naturall man cannot doe all, therefore he hath
 640 nothing to doe for himselfe.

This then is the Image of God in man, the first way, in nature; and most literally this is the intention of the text. Man was this Image thus; and the roome furnished with this Image was Paradise. But there is a better roome then that Paradise for the second Image, (the Image of God in man by grace) that is, the Christian Church. For though for the most part this text be understood *De naturalibus*, of our naturall faculties: yet *Origen*, and not onely such Allegoricall Expositors, but Saint *Basill*, and *Nyssen* and *Ambrose*, and others, who are literall enough, assigne this Image of God, to consist in the
 650 gifts of Gods grace, exhibited to us here in the Church. A Christian

[Psa. 34.8]

In Gratia

[1 Joh. 3.1,
9; Acts
17.29]
[2 Pet. 1.4]
Orat. de
Assumpt.
Mariæ

then in that second capacity, as a Christian, and not onely as a man, hath this Image of God; of God first considered intirely. And those expressions of this impression, those representations of this Image of God, in a Christian by grace, which the Apostles have exhibited to us; that we are *the sonnes of God; the seed of God; the off-spring of God*; and *partakers of the divine nature*, (which are high and glorious exaltations) are enlarged, and exalted by *Damascen* to a farther height, when he sayes, *Sicut Deus homo, ita ego Deus*; As God is man, so I am God, says *Damascen*. I, taken in the whole mankinde, (for, so

⁶⁶⁰ *Damascen* takes it out of *Nazianzen*; and he says, *Sicut verbum caro, ita caro verbum*, as God was made man, man may become God) but especially I; I, as I am wrought upon by grace, in Christ Jesus. So a Christian is made the Image of God intirely. To which expression Saint *Cyrrill* also comes neare, when he calls a Christian *Deiformem hominem*, man in the forme of God; which is a mysterious, and a blessed metamorphosis, and transfiguration: that, whereas it was the greatest trespasse, of the greatest trespasser in the world, the Devill, to say *Similis ero Altissimo*, I will be like the Highest: it would be as great a trespasse in me, not to be like the Highest, not to conforme

Esai. 14.14

⁶⁷⁰ my selfe to God, by the use of his grace, in the Christian Church. And whereas the humiliation of my Saviour is in all things to be imitated by me: yet herein I am bound to depart, from his humiliation; that whereas he being in the forme of God, tooke the forme of a servant; I being in the forme of a servant, may, nay must take upon me the forme of God, in being *Deiformis homo*, a man made in Christ, the Image of God. So have I the Image of God intirely, in his unity, because I professe that faith, which is but one faith; and under the seale of that Baptisme, which is but one Baptisme. And then, as of this one God; so I have also the Image of the severall persons of the

Phil 2.6, 7

Ephe. 4.5

⁶⁸⁰ Trinity, in this capacity, as I am a Christian, more then in my naturall faculties.

Pater

1 Cor. 6.5

The attribute of the first Person, the Father, is Power, and none but a Christian hath power over those great Tyrants of the world, Sinne, Satan, Death, and Hell. For thus my Power accrues and growes unto me. First, *Possum Judicare*, I have a Power to Judge; a judiciary, a discretive power; a power to discern between a naturall accident, and a Judgement of God, and will never call a Judgement,

<p>an accident; and between an ordinary occasion of conversation and a tentation of Satan. <i>Possum judicare</i>, and then <i>Possum resistere</i>,</p>	<p>Ephe. 6.13</p>
<p>⁶⁹⁰ which is another act of power. When I finde it to be a tentation, I am able to resist it: and <i>Possum stare</i>, (which is another) I am able, not onely to withstand, but to stand out this battell of tentations to the end; And then <i>Possum capere</i>, that which Christ proposes for a tryall of his Disciples, Let him, that is able to receive it, receive it, I shall have power to receive the gift of continency, against all tentations of that kinde. Bring it to the highest act of power, that with which Christ tryed his strongest Apostles, <i>Possum bibere calicem</i>, I shall be able to drinke of Christs Cup; even to drinke his blood, and be the more innocent for that, and to powre out my blood, and be the</p>	<p>Ibid.</p>
<p>⁷⁰⁰ stronger for that. <i>In Christo omnia possum</i>, there's the fulness of Power, in Christ I can doe all things, I can want, or I can abound, I can live, or I can die. And yet there is an extension of Power, beyond all this, in this <i>Non possum peccare</i>, being borne of God in Christ, I cannot sinne. This that seemes to have a name of impotence, <i>Non possum</i>, I cannot, is the fullest omnipotence of all, I cannot sinne; not sinne to death; not sinne with a desire to sinne; not sinne, with a delight in sinne; but that tentation, that overthrowes another, I can resist, or that sinne, which being done, casts another into desperation, I can repent. And so I have the Image of the first Person, the Father,</p>	<p>Mat. 19.12</p>
<p>⁷¹⁰ in Power.</p>	<p>20.22</p>
<p>The Image of the second Person, whose Attribute is Wisdome, I have in this, that Wisdome being the knowledge of this world, and the next, I embrace nothing in this world, but as it leads me to the next. For, thus my wisdome, my knowledge growes. First, <i>Scio cui credidi</i>, I know whom I have beleaved in: I have not mislaid my foundation; my foundation is Christ; and then <i>Scio non moriturum</i>; my foundation cannot sinke, I know that <i>Christ being raised from the dead, dies no more</i>; againe <i>Scio quod desideret Spiritus</i>, I know what my spirit, enlightned by the Spirit of God, desires; I am not</p>	<p>Phil. 4.13</p>
<p>⁷²⁰ transported with illusions, and singularities of private spirits. And as in the Attribute of Power, we found an omnipotence in a Christian, so in this, there is an omniscience, <i>Scimus, quia omnem Scientiam habemus</i>; there's all together; <i>We know that we have all knowledge</i>, for all Saint Pauls universall knowledge was but this, <i>Jesum Cruci-</i></p>	<p>1 Iohn 3.9</p>
	<p><i>Filius</i></p>
	<p>2 Tim. 1.12</p>
	<p>Rom. 6.9</p>
	<p>8.27</p>
	<p>1 Cor. 8.1</p>

2.2 *fixum, I determined not to know any thing, save Jesus Christ, and him crucified*; and then, the way by which he would proceed, and take degrees in this Wisdome, was *Stultitia prædicandi*, the way that
 1.21 God had ordained, when the world by Wisdome knew not God, it pleased God by the foolishnesse of preaching to save them that
 730 beleeve. These then are the steps of Christian Wisdome, my foundation is Christ, of Christ I enquire no more, but fundamentall doctrines, him Crucified, and this I apply to my selfe, by his ordinance of Preaching. And in this wisdom, I have the Image of the Second Person.

*Spiritus
 Sanctus*

And then, of the third also in this, that his Attribute beeing Goodnesse, I, as a true Christian, call nothing good, that conduces not to the glory of God in Christ Jesus, nor any thing ill, that drawes me not from him. Thus I have an expresse Image of his Goodnesse, that
 Rom. 8.28 *Omnia cooperantur in bonum*, all things worke together for my good,
 740 if I love God. I shall thanke my fever, blesse my poverty, praise my oppressor, nay thanke, and blesse, and praise, even some sinne of mine, which by the consequences of that sinne, which may be shame, or losse, or weakenesse, may bring me to a happy sense of all my former sinnes; and shall finde it to have been a good fever, a good poverty, a good oppression, yea a good sinne. *Vertit in bonum*, says *Joseph* to his brethren, you thought evill, but God meant it unto good; and I shall have the benefit of my sinne, according to his transmutation, that is, though I meant ill, in that sinne, I shall have the good, that God meant in it. *There is no evill in the City, but*
 750 *the Lord does it*; But, if the Lord doe it, it cannot be evill to me. I beleeve that I shall see *Bona Dei*, the goodnesse of the Lord, in the land of the living, that's in heaven; but *David* speakes also of *Signum in bonum*, shew me a token of good, and God will shew me a present token of future good, an inward infallibility, that this very calamity shall be beneficiall, and advantageous unto me. And so, as in Nature I have the Image of God, in my whole soule, and of all the three Persons, in the three faculties thereof, the Understanding, the Will, and the Memory, so in Grace, in the Christian Church, I have the same Images, of the Power of the Father, of the Wisdome of the
 760 Sonne, of the Goodnesse of the holy Ghost, in my Christian profession: And all this we shall have in a better place, then Paradise, where

Gen. 50.20

Amos 3.6

Psal. 27.13
 [Psa. 86.17]

we considered it in nature, and a better place then the Church, as it is Militant, where we considered it in grace, that is, in the kingdome of heaven, where we consider this Image in glory; which is our last word.

There we shall have this Image of God in perfection; for, if *Origen* could lodge such a conceit, that in heaven, at last, all things should ebbe backe into God, as all things flowed from him, at first, and so there should be no other Essence but God, all should be God, even
770 the Devill himselfe, how much more may we conceive an unexpressible association, (that's too far off) an assimilation, (that's not neare enough) an identification, (the Schoole would venture to say so) with God in that state of glory. Where, as the Sunne by shining upon the Moone, makes the Moone a Planet, a Star, as well, as it selfe, which otherwise would be but the thickest, and darkest part of that Spheare, so those beames of Glory which shall issue from my God, and fall upon me, shall make me, (otherwise a clod of earth, and worse, a darke Soule, a Spirit of darkenesse) an Angell of Light, a Star of Glory, a something, that I cannot name now, not imagine now,
780 nor to morrow, nor next yeare, but, even in that particular, I shall be like God, that as he, that asked a day to give a definition of God, the next day asked a week, and then a moneth, and then a yeare, so undeterminable would my imaginations be, if I should goe about to thinke now, what I shall be there: I shall be so like God, as that the Devill himselfe shall not know me from God, so far, as to finde any more place, to fasten a tentation upon me, then upon God, nor to conceive any more hope of my falling from that kingdome, then of Gods being driven out of it; for, though I shal not be immortall, as God, yet I shall be as immortall, as God. And there's my Image
790 of God; of God considered altogether, and in his unity, in the state of Glory.

I shall have also then, the Image of all the three Persons of the Trinity. Power is the Fathers; and a greater Power, then he exercises here, I shall have there: here he overcomes enemies; but yet here he hath enemies; there, there are none; here they cannot prevaile, there they shall not be. So Wisdome is the Image of the Sonne; And there I shall have better Wisdome, then spirituall Wisdome it selfe is here: for, here our best Wisdome is, but to goe towards our end, there it

*In gloria
Deus*

Pater

Filius

Spiritus
Sanctus

is to rest in our end; here it is to seek to bee Glorified by God, there
⁸⁰⁰ it is, that God may be everlastingly glorified by mee. The Image of
 the holy Ghost is Goodnesse, here our goodnesse is mixt with some
 ill; faith mixt with scruples and good workes mixt with a love of
 praise, and hope of better, mixt with feare of worse. There I shall
 have sincere goodnesse, goodnesse impermixt, intemperate, and inde-
 terminate goodnesse; so good a place, as no ill accident shall annoy
 it; so good company, as no impertinent, no importune person shall
 disorder it; so full a goodnesse, as no evill of sinne, no evill of punish-
 ment for former sinnes, can enter; so good a God, as shall no more
 keep us in fear of his anger, nor in need of his mercy, but shall fill us
⁸¹⁰ first, and establish us in that fulnesse in the same instant; and give us
 a satiety, that we can wish no more, and an infallibility, that we can
 lose none of that, and both at once. Where, as the *Cabalists* expresse
 our nearnesse to God, in that state, in that note, that the name of
 man, and the name of God, *Adam*, and *Jehovah*, in their numerall
 letters, are alike, and equall, so I would have leave, to expresse that
 inexpressible state, so far, as to say, that if there can be other worlds
 imagined besides this, that is under our Moone, and if there could
 be other Gods imagined of those worlds, besides this God, to whose
 Image we are thus made, in Nature, in Grace, in Glory; I had rather
⁸²⁰ be one of these Saints in this heaven, then of those Gods in those
 other worlds. I shall be like the Angels in a glorified Soul, and the
 Angels shall not be like me in a glorified body.

The holy noblenesse, and the religious ambition, that I would
 imprint in you, for attaining of this Glory, makes me dismiss you
 with this note, for the feare of missing that Glory; that as we have
 taken just occasion, to magnifie the goodnesse of God, towards us, in
 that he speakes plurally, *Faciamus*, Let us, All us do this, and so
 powres out the blessings of the whole Trinity upon us, in this Image
 of himselfe, in every Person of the three, and in all these three wayes,
⁸³⁰ which we have considered: so when the anger of God is justly
 kindled against us, God collects himselfe, summons himself, assem-
 bles himselfe, musters himselfe, and threatens plurally too: for, of
 those foure places in Scripture, in which onely (as we noted before)
 God speakes of himselfe in a Royall plurall, God speakes in anger,
 and in a preparation to destruction, in one of those foure, intirely;

as intirely, he speakes of mercy, but in one of them, in this text; here he says, meerly out of mercy, *Faciamus*, Let us, us, all us, make man, and in the same plurality, the same universality, he says after, *Descendamus & confundamus*, Let us, us, all us, goe downe to them, 840 and confound them, as meerly out of indignation, and anger, as here out of mercy. And in the other two places where God speakes plurally, he speakes not meerly in mercy, nor meerly in justice, in neither; but in both he mingles both. So that God carries himselfe so equally herein, as that no Soul, no Church, no State, may any more promise it selfe patience in God, if it provoke him, then suspect anger in God, if we conforme our selves to him. For, from them, that set themselves against him, God shall withdraw his Image, in all the Persons, and all the Attributes; the Father shall withdraw his Power, and we shall be enfeebled in our forces, the Sonne his Wis- 850 dome, and we shall be infatuated in our counsailes, the holy Ghost his Goodnesse, and we shall be corrupted in our manners, and corrupted in our Religion, and be a prey to temporall, and spirituall enemies, and change the Image of God into the Image of the Beast: and as God loves nothing more then the Image of himselfe, in his Sonne, and then the Image of his Sonne Christ Jesus, in us, so he hates nothing more, then the Image of Antichrist, in them, in whom he had imprinted his Sonnes Image, that is, declinations towards Antichrist, or concurrencies with Antichrist in them, who were borne, and baptized, and catechised, and blessed in that profession of his 860 truth. That God who hath hitherto delivered us from all cause, or colour of jealousies, or suspitions thereof, in them, whom he hath placed over us, so conforme us to his Image, in a holy life, that sinnes continued, and multiplyed by us against him, doe not so provoke him against us, that those two great helps, the assiduity of Preaching, and the personall, and exemplary piety and constancy in our Princes, be not by our sinnes made unprofitable to us. For that's the heighth of Gods malediction upon a Nation, when the assiduity of preaching, and the example of a Religious Prince, does them no good, but aggravates their fault.

Number 3.

*Preached at S. Pauls, upon
Whitsunday. 1629.*

GEN. I.2. *AND THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.*

THE CHURCH of God celebrates this day the third Person of the Holy, Blessed, and Glorious Trinity, The Holy Ghost. The Holy Ghost is the God, the Spirit of Comfort; A Comforter; not one amongst others, but the Comforter; not the principall, but the intire, the onely Comforter; and more then all that, The Comfort it selfe. That is an attribute of the Holy Ghost, Comfort; And then the office of the Holy Ghost is to gather, to establish, to illumine, to governe that Church which the Son of God, from whom together with the Father, the Holy Ghost proceeds, hath purchased with his blood.

¹⁰ So that, as the Holy Ghost is the Comforter, so is this Comfort exhibited by him to us, and exercised by him upon us, in this especially, that he hath gathered us, established us, illumined us, and does governe us, as members of that body, of which Christ Jesus is the Head; that he hath brought us, and bred us, and fed us with the meanes of salvation, in his application of the merits of Christ to our soules, in the Ordinances of the Church.

In this Text is the first mention of this Third Person of the Trinity; And it is the first mention of any distinct Person in the God-head; In the first verse, there is an intimation of the Trinity, in that *Bara Elohim*, That *Gods*, Gods in the plurall are said to have made heaven, and earth; And then, as the Church after having celebrated the memory of All Saints, together in that one day, which we call *All Saints day*, begins in the celebration of particular Saints, first with

Saint *Andrew*, who first of any applied himself to Christ out of Saint *Iohn Baptists* Schoole after Christs Baptisme; so *Moses* having given us an intimation of God, and the three Persons altogether in that *Bara Elohim*, before, gives us first notice of this Person, the Holy Ghost, in particular, because he applies to us the Mercies of the Father, and the Merits of the Son, and *moves upon the face of the*
³⁰ *waters*, and actuates, and fecundates our soules, and generates that knowledge, and that comfort, which we have in the knowledge of God. Now *the moving of the Holy Ghost upon the face of the waters* in this Text, cannot be literally understood of his working upon man; for man was not yet made; but when man is made, that is, made the man of God in Christ; there, in that new Creation the Holy Ghost begins again, with a new moving upon the face of the waters in the Sacrament of Baptisme, which is the Conception of a Christian in the wombe of the Church.

Therefore we shall consider these words, *And the Spirit of God*
⁴⁰ *moved upon the face of the waters*; first, literally in the first, and then spiritually in the second Creation; first how the Holy Ghost moved upon the face of the Waters in making this world for us, And then how he moves upon the face of the Waters againe, in making us for the other world. In which two severall parts we shall consider these three termes in our Text, both in the *Macrocosme*, and *Microcosme*, the Great and the Lesser world, man extended in the world, and the world contracted, and abridged into man; first, *Quid Spiritus Dei?* what this Power, or this Person, which is here called *the Spirit of God*, is, for whether it be a Power, or a Person,
⁵⁰ hath been diversly disputed; And secondly, *Quid ferebatur?* what this Action, which is here called a *Moving*, was; for whether a Motion, or a Rest, an Agitation, or an Incubation, of that Power, or that Person, hath been disputed too; And lastly, *Quid super faciem aquarum?* what the subject of this Action, *the face of the waters*, was; for, whether it were a stirring, and an awakening of a power that was naturally in those waters, to produce creatures, or whether it were an infusing a new power, which till then those waters had not, hath likewise beene disputed. And in these three, the Person, the Action, the Subject, considered twice over, in the Creation first,
⁶⁰ and in our regeneration in the Christian Church after, we shall deter-

mine all that is necessary for the literall, and for the spirituall sense of these words, *And the Spirit of God moved upon the face of the waters.*

1 Part

Aug. Con.

11.2

First then, undertaking the consideration of the literall sense, and after, of the spirituall, we joyne with S. *Augustine*, *Sint castæ deliciae meæ Scripturæ tuæ*; Lord I love to be conversant in thy Scriptures, let my conversation with thy Scriptures be a chast conversation; that I discover no nakednesse therein; offer not to touch any thing in thy Scriptures, but that, that thou hast vouchsafed to unmask, and mani-

⁷⁰fest unto me: *Nec fallar in eis, nec fallam ex eis*; Lord, let not me mistake the meaning of thy Scriptures, nor mis-lead others, by imputing a false sense to them. *Non frustra scribuntur*, sayes he; Lord, thou hast writ nothing to no purpose; thou wouldst be understood in all: But not in all, by all men, at all times; *Confiteor tibi quicquid invenero in libris tuis*; Lord, I acknowledge that I receive from thee, whatsoever I understand in thy word; for else I doe not understand it. Thus that blessed Father meditates upon the word of God; he speakes of this beginning of the Book of *Genesis*; and he speaks lamenting, *Scriptis Moses & abiit*, a little *Moses* hath said, and alas

Ibid.

C. 3

⁸⁰he is gone; *Si hic esset, tenerem eum, & per te rogarem*, If *Moses* were here, I would hold him here, and begge of him, for thy sake to tell me thy meaning in his words, of this Creation. But sayes he, since I cannot speake with *Moses*, *Te, quo plenus vera dixit, Veritas, rogo*, I begge of thee who art Truth it selfe, as thou enabledst him to utter it, enable me to understand what he hath said. So difficult a thing seemed it to that intelligent Father, to understand this history, this mystery of the Creation. But yet though he found, that divers senses offered themselves, he did not doubt of finding the Truth:

Lib. 12. c. 18

⁹⁰For, *Deus meus lumen oculorum meorum in occulto*, sayes he, O my God, the light of mine eyes, in this dark inquisition, since divers senses, arise out of these words, and all true, *Quid mihi obest, si aliud ego sensero, quam sensit alius, eum sensisse, qui scripsit?* What hurt followes, though I follow another sense, then some other man takes to be *Moses* sense? for his may be a true sense, and so may mine, and neither be *Moses* his. Hee passes from prayer, and protestation, to counsell, and direction; *In diversitate sententiarum verarum, concordiam pariat ipsa veritas*, Where divers senses arise, and all true,

C. 30

(that is, that none of them oppose the truth) let truth agree them. But what is Truth? God; And what is God? Charity; Therefore let
¹⁰⁰ Charity reconcile such differences. *Legitimè lege utamur*, sayes he, let us use the Law lawfully; Let us use our liberty of reading Scriptures according to the Law of liberty; that is, charitably to leave others to their liberty, if they but differ from us, and not differ from Fundamentall Truths.

C. 30

Si quis quærat ex me, quid horum Moses senserit, If any man ask me, which of these, which may be all true, *Moses* meant, *Non sunt sermones isti confessiones*, Lord, sayes hee, This that I say is not said by way of Confession, as I intend it should, if I doe not freely confesse, that I cannot tell, which *Moses* meant; But yet I can tell, that this
¹¹⁰ that I take to be his meaning is true; and that is enough. Let him that findes a true sense of any place, rejoyce in it, Let him that does not beg it of thee, *Vtquid mihi molestus est?* Why should any man presse me, to give him the true sense of *Moses* here, or of the holy Ghost, in any darke place of Scripture? *Ego illuminem ullum hominem, venientem in mundum?* saies he; Is that said of me, that I am the light, that enlightned every man, any man, that comes into this world? So far I will goe, saies he, so far will we, in his modesty and humility accompany him, as still to propose, *Quod luce veritatis, quod fruge utilitatis excellit*, such a sense as agrees with other Truths,

Ibid.

Lib. 13. c. 10

Iohn 1.9

[Lib. 12.
c. 30]

¹²⁰ that are evident in other places of Scripture, and such a sense as may conduce most to edification. For to those two, does that heavenly Father reduce the foure Elements, that make up a right exposition of Scripture; which are, first, the glory of God, such a sense as may most advance it; secondly, the analogie of faith, such a sense as may violate no confessed Article of Religion; and thirdly, exaltation of devotion, such a sense, as may carry us most powerfully upon the apprehension of the next life; and lastly, extension of charity, such a sense, as may best hold us in peace, or reconcile us, if we differ from one another. And within these limits wee shall containe our selves,

¹³⁰ The glory of God, the analogie of faith, the exaltation of devotion, the extension of charity. In all the rest, that belongs to the explication or application, to the literall, or spirituall sense of these words, *And the Spirit of God moved upon the face of the waters*, to which having stopped a little upon this generall consideration, the exposition of darke places, we passe now.

Spiritus

[2 Cor. 3.6]

[2 Cor.

2.16]

[1 Sam.

26.12]

Within these rules we proceed to enquire, who this *Spirit of God* is, or what it is; whether a Power, or a Person. The Jews who are afraid of the Truth, lest they should meet evidences of the doctrine of the Trinity, and so of the Messias, the Son of God, if they should¹⁴⁰ admit any spirituall sense, admit none, but cleave so close to the letter, as that to them the Scripture becomes *Litera occidens, A killing Letter, and the savour of death unto death*. They therefore, in this *Spirit of God*, are so far from admitting any Person, that is, God, as they admit no extraordinary operation, or vertue proceeding from God in this place; but they take the word here (as in many other places of Scripture it does) to signifie onely a *winde*, and then that that addition of the name of *God* (*The Spirit of God*) which is in their Language a denotation of a vehemency, of a high degree, of a superlative, (as when it is said of *Saul, Sopor Domini, A sleepe of God* was¹⁵⁰ upon him, it is intended of a deepe, a dead sleepe) inforces, induces no more but that a very strong winde blew upon the face of the waters, and so in a great part dried them up. And this opinion I should let flye away with the winde, if onely the Jews had said it. But *Theodore*t hath said it too, and therefore we afford it so much answer, That it is a strange anticipation, that Winde, which is a mixt Meteor, to the making whereof, divers occasions concur with exhalations, should be thus imagined, before any of these causes of Winds were created, or produced, and that there should be an effect before a cause, is somewhat irregular. In Lapland, the Witches are¹⁶⁰ said to sell winds to all passengers; but that is but to turne those windes that Nature does produce, which way they will; but in our case, the Jews, and they that follow them, dreame winds, before any winds, or cause of winds was created; *The Spirit of God* here cannot be the *Wind*.

August.

It cannot be that neither, which some great men in the Christian Church have imagined it to be; *Operatio Dei, The power of God working upon the waters*, (so some) or, *Efficientia Dei, A power by God infused into the waters*; so others. And to that S. *Augustine* comes so neare, as to say once in the negative, *Spiritus Dei hic, res¹⁷⁰ dei est, sed non ipse Deus est*, The Spirit of God in this place is something proceeding from God, but it is not God himselfe; And once in the affirmative, *Posse esse vitalem creaturam, quâ universus mundus*

mouetur; That this Spirit of God may be that universall power, which sustaines, and inanimates the whole world, which the Platoniques have called *the Soule of the world*, and others intend by the name of *Nature*, and we doe well, if we call *The providence of God*.

But there is more of God, in this Action, then the Instrument of God, *Nature*, or the Vice-roy of God, *Providence*; for as the person of God, the Son was in the Incarnation, so the person of God, the Holy Ghost was in this Action; though far from that manner of becoming one and the same thing with the waters, which was done in the Incarnation of Christ, who became therein perfect man. That this word *the Spirit of God*, is intended of *the Person of the Holy Ghost*, in other places of Scripture, is evident, undeniable, unquestionable, and that therefore it may be so taken here. Where it is said, *The Spirit of God shall rest upon him*, (upon the Messiah) where it is said by himselfe, *The Lord and his Spirit is upon me*, And, *the Lord and his Spirit hath anointed me*, there it is certainly, and therefore here it may be probably spoken of the *Holy Ghost* personally. It is no impossible sense, it implies no contradiction; It is no inconvenient sense, it offends no other article; it is no new sense; nor can we assigne any time, when it was a new sense: The eldest Fathers adhere to it, as the ancientest interpretation. Saint *Basil* saies not onely, *Constantissimè asseverandum est*, We must constantly maintaine that interpretation, (for all that might be his owne opinion) not onely therefore, *Quia verius est*, (for that might be, but because he found it to be the common opinion of those times) but *Quia à majoribus nostris approbatum*, because it is accepted for the true sense, by the Ancients; The Ancients, saies that ancient Father *Basil*; which reason prevailes upon S. *Ambrose* too, *Nos cum sanctorum, & fidelium sententia congruentes*, We beleewe, and beleewe it, because the Ancients beleewed it to be so, that this is spoken generally of the Holy Ghost. S. *Basil*, and S. *Ambrose* assume it, as granted, S. *Hieron* disputes it, argues, concludes it, *Vivificator, ergo Conditor, ergo Deus*; This Spirit of God gave life, therefore this Spirit was a Creator; therefore God. S. *Augustine* prints his seale deepe; *Secundùm quod ego intelligere possum, ita est*, as far as my understanding can reach, it is so; and his understanding reached far. But he addes, *Nec ullo modo, &c.* Neither can it possibly be otherwise. We cannot tell,

*Spiritus
Sanctus*

Esay 11.2
[? Isa. 61.1]

Basil

Ambrose

Hieron.

Tertul. ²¹⁰ whether that Poem which is called *Genesis*, be *Tertullians*, or
 Cypr. *Cyprians*; It hath beene thought an honour to the learnedest of the
 Fathers, to have beene the Author of a good Poem; In that Poem
 this text is paraphrased thus, *Immensusque Deus super æquora vasta*
meabat; God, God personally moved upon the waters. Truly the
 later Schoole is (as they have used it) a more Poeticall part of
 divinity, then any of the Poems of the Fathers are, (take in *Lactantius*
 his Poem of the Phœnix, and all the rest) and for the Schoole, there
Aquinas saies, *Secundùm Sanctos, intelligimus Spiritum sanctum*,
 As the holy Fathers have done, we also understand this personally
²²⁰ of the Holy Ghost.

To end this, these words doe not afford such an argument for the
 Trinity, or the third Person thereof, the Holy Ghost, as is strong
 enough to convert, or convince a Jew, because it may have another
 sense; but we, who by Gods abundant goodnesse have otherwise an
 assurance, and faith in this doctrine, acknowledge all those other
 places, *Thou sendest forth thy Spirit, and they are created*, By his
Spirit he hath garnished the Heavens, and the rest of that kinde, to be
 all but ecchoes from this voyce, returnes from *Iob*, and from *David*,
 and the rest, of this doctrine of all comfort, first, and betimes delivered
²³⁰ from *Moses*, that there is a distinct person in the Godhead, whose
 attribute is goodnesse, whose office is application, whose way is com-
 fort. And so we passe from our first, That it is not only the Power
 of God, but the Person of God, To the second, in this branch, His
 Action, *Ferebatur*.

Ferebatur The Action of the Spirit of God, the Holy Ghost, in this place,
 is expressed in a word, of a double, and very diverse signification; for
 it signifies *motion*, and it signifies *rest*. And therefore, as *S. Augustine*
 argues upon those words of *David*, *Thou knowest my downe sitting,*
 and *my uprising*, That God knew all that he did, betweene his downe
 sitting and his uprising; So in this word which signifies the Holy
²⁴⁰ Ghosts first motion, and his last rest, we comprehend all that was
 done in the production, and creation of the Creatures. This word, we
 translate, *As the Eagle fluttereth over her young ones*, so it is a word
 of Motion; And *S. Hierom* upon our Text expresses it by *Incubabat*,
to sit upon her young ones, to hatch them, or to preserve them, so it
 is a word of rest. And so, the Jews take this word to signifie, properly

Psal. 104.30

Iob. 26.13

Psal. 139.2

Deut. 32.11

Hier.

Cyprian

the birds hatching of eggs. S. Cyprian unites the two significations well, *Spiritus sanctus dabat aquis motum, & limitem*; The Holy Ghost enabled the waters to move, and appointed how, and how far they should move. The beginnings, and the waies, and the ends, must proceed from God, and from God the Holy Ghost: That is, by those means, and those declarations, by which God doth manifest himselfe to us, for that is the office of the holy Ghost, to manifest and apply God to us. Now the word in our Text is not truly *Ferebatur*, The Spirit *moved*, which denotes a thing past; but the word is *Movens*, *Moving*, a Participle of the present; So that we ascribe first Gods manifestation of himself in the creation, and then the continuall manifestation of himself in his providence, to the holy Ghost; for God had two purposes in the creation, *Vt sint, ut maneat*, That the creature should be, and be still; That it should exist at first, and subsist after; Be made, and made permanent. God did not mean that Paradise should have been of so small use when he made it; he made it for a perpetuall habitation for man. God did not mean that man should be the subject of his wrath when he made him; he made him to take pleasure in, and to shed glory upon him. The holy Ghost moves, he is the first author; the holy Ghost perpetuates, settles, establishes, he is our rest, and acquiescence, and center; Beginning, Way, End, all is in this word, *Recaph*; *The Spirit of God moved, and rested*. And upon what? *And the Spirit of God moved upon the face of the waters*.

August.

S. Augustine observing aright, That at this time, of which this Text is spoken, The waters enwrapped all the whole substance, the whole matter, of which all things were to be created, all was surrounded with the waters, all was embowelled, and enwombed in the waters; And so the holy Ghost moving, and resting upon the face of the waters, moved, and rested, did his office upon the whole Masse of the world, and so produced all that was produced; and this admits no contradiction, no doubt, but that thus the thing was done, and that this, this word implies. But whether the holy Ghost wrought this production of the severall creatures, by himself, or whether he infused, and imprinted a naturall power in the waters, and all the substance under the waters, to produce creatures naturally of themselves, hath received some doubt. It need not: for the worke ascribed

*Facies
aquarum*

to the holy Ghost here, is not the working by nature, but the creating of nature; Not what nature did after, but how nature her self was created at first. In this action, this moving, and resting upon the face of the waters, (that is, all involved in the waters) the Spirit of God, the holy Ghost, hatched, produced then all those creatures; For no power infused into the waters, or earth then, could have enabled that
²⁹⁰ earth, then to have produced Trees with ripe fruits, in an instant, nor the waters to have brought forth Whales, in their growth, in an instant. The Spirit of God produced them then, and established and conserves ever since, that seminall power which we call nature, to produce all creatures (then first made by himselfe) in a perpetuall Succession.

And so have you these words, *And the Spirit of God moved upon the face of the waters*, literally, historically: And now these three termes, *The Spirit of God, Moved, Vpon the face of the waters*, You are also to receive in a spirituall sense, in the second world, the
³⁰⁰ Christian Church: The Person, the Action, the Subject, the holy Ghost, and him moving, and moving upon the waters, in our re-generation.

2 Part
Spiritus
sanctus

Aug. Confess.
 12. c. 14

Lib. 13. c. 11

Here, as before, our first Terme, and Consideration, is the name, *The Spirit of God*; And here God knows, we know too many, even amongst the outward professors of the Christian religion, that in this name, *The Spirit of God*, take knowledge only of a power of God, and not of a person of God; They say it is the working of God, but not God working. *Mira profunditas eloquiorum tuorum*; The waters in the creation, were not so deep as the word of God, that delivers
³¹⁰ that creation. *Ecce, ante nos superficies blandiens pueris*, sayes that Father; We, we that are but babes in understanding, as long as we are but naturall men, see the superficies, the top, the face, the outside of these waters, *Sed mira profunditas, Deus meus, mira profunditas*, But it is an infinite depth, Lord my God, an infinite depth to come to the bottome. The bottome is, to professe, and to feele the distinct working of the three distinct persons of the Trinity, Father, Son, and holy Ghost. *Rara anima, quæ cum de illa loquitur, sciat quid loquatur*, Not one man, not one Christian amongst a thousand, who when he speaks of the Trinity, knows what he himself meanes. Naturall men
³²⁰ will write of lands of Pygmies, and of lands of Giants; and write of

Phœnixes, and of Unicornes; But yet advisedly they do not beleeve, (at least confidently they do not know) that there are such Giants, or such Pygmies, such Unicorns or Phœnixes in the world. Christians speak continually of the Trinity, and the holy Ghost, but alas, advisedly, they know not what they mean in those names. The most know nothing, for want of consideration; They that have considered it enough, and spent thoughts enough upon the Trinity, to know as much as needs be knowen thereof, *Contendunt & dimicant, & nemo sine pace videt istam visionem*, They dispute, and they wrangle, and
³³⁰ they scratch, and wound one anothers reputations, and they assist the common enemy of Christianity by their uncharitable differences, *Et sine pace*, And without peace, and mildnesse, and love, and charity, no man comes to know the holy Ghost, who is the God of peace, and the God of love. *Da quod amo; amo enim, nam & hoc tu dedisti*; I am loath to part from this father, and he is loath to be parted from, for he sayes this in more then one place; Lord thou hast enamoured mee, made me in love; let me enjoy that that I love; That is, the holy Ghost: That as I feele the power of God (which sense, is a gift of the holy Ghost) I may without disputing rest in the beliefe of that
³⁴⁰ person of the Trinity, that that Spirit of God, that moves upon these waters, is not only the power, but a person in the Godhead.

C. 11

Id. l[ib].
 11.2 and 22

This is the person, without whom there is no Father, no Son of God to me, the holy Ghost. And his action, his operation is expressed in this word, *Ferebatur*, *The Spirit of God moved*; Which word, as before, is here also a comprehensive word, and denotes both motion, and rest; beginnings, and wayes, and ends. We may best consider the motion, the stirring of the holy Ghost in zeale, and the rest of the holy Ghost in moderation; If we be without zeale, we have not the motion; If we be without moderation, we have not the rest, the peace
³⁵⁰ of the holy Ghost. The moving of the holy Ghost upon me, is, as the moving of the minde of an Artificer, upon that piece of work that is then under his hand. A Jeweller, if he would make a jewell to answer the form of any flower, or any other figure, his minde goes along with his hand, nay prevents his hand, and he thinks in himself, a Ruby will conduce best to the expressing of this, and an Emeraud of this. The holy Ghost undertakes every man amongst us, and would make every man fit for Gods service, in some way, in some profession; and

Ferebatur

the holy Ghost sees, that one man profits most by one way, another by another, and moves their zeal to pursue those wayes, and those
³⁶⁰ meanes, by which, in a rectified conscience, they finde most profit. And except a man have this sense, what doth him most good, and a desire to pursue that, the holy Ghost doth not move, nor stir up a zeale in him.

But then if God do afford him the benefit of these his Ordinances, in a competent measure for him, and he will not be satisfied with Manna, but will needs have Quailes, that is, cannot make one meale of Prayers, except he have a Sermon, nor satisfied with his Gomer of Manna, (with those Prayers which are appointed in the Church) nor satisfied with those Quailes which God sends, (the preaching of solid
³⁷⁰ and fundamentall doctrines) but must have birds of Paradise, unrevealed mysteries out of Gods own bosome preached unto him, howsoever the holy Ghost may seem to have moved, yet he doth not rest upon him; and from the beginning, the office and operation of the holy Ghost was double; He moved, and rested upon the waters in the creation; he came, and tarried still upon Christ in his Baptisme: He moves us to a zeale of laying hold upon the meanes of salvation which God offers us in the Church; and he settles us in a peacefull conscience, that by having well used those meanes, we are made his. A holy hunger and thirst of the Word and Sacraments, a remorse, and
³⁸⁰ compunction for former sins, a zeale to promove the cause, and glory of God, by word, and deed, this is the motion of the holy Ghost: And then, to content my self with Gods measure of temporall blessings, and for spirituall, that I do serve God faithfully in that calling which I lawfully professe, as far as that calling will admit, (for he, upon whose hand-labour the sustentation of his family depends, may offend God in running after many working dayes Sermons) This peace of conscience, this acquiescence of having done that that belongs to me, this is the rest of the Spirit of God. And this motion, and this rest is said to be done *Super faciem, And the Spirit of God moved upon*
³⁹⁰ *the face of the waters*, which is our last consideration.

*Facies
 aquarum*

In the moving of the Spirit of God upon the waters, we told you before, it was disputed, whether the Holy Ghost did immediatly produce those creatures of himselfe, or whether he did fecundate, and inanimate, and inable those substances, (the water, and all con-

tained under the waters) to produce creatures in their divers specifications. In this moving of the Spirit of God upon the waters, in our regeneration, it hath also been much disputed, How the Holy Ghost works, in producing mans supernaturall actions; whether so immediately, as that it be altogether without dependance, or relation to any
⁴⁰⁰ faculty in man, or man himselfe have some concurrence, and co-operation therein. There we found, that in the first creation, God wrought otherwise for the production of creatures, then he does now; At first he did it immediatly, intirely, by himselfe; Now, he hath delegated, and substituted nature, and imprinted a naturall power in every thing to produce the like. So in the first act of mans Conversion, God may be conceived to work otherwise, then in his subsequent holy actions; for in the first, man cannot be conceived to doe any thing, in the rest he may: not that in the rest God does not all; but that God findes a better disposition, and souplenesse, and maturity, and mellow-
⁴¹⁰ ing, to concurre with his motion in that man, who hath formerly been accustomed to a sense, and good use of his former graces, then in him, who in his first conversion, receives, but then, the first motions of his grace.

But yet, even in the first creation, the Spirit of God did not move upon that nothing, which was before God made heaven and earth: But he moved upon the waters; though those waters had nothing in themselves, to answer his motion, yet he had waters to move upon: Though our faculties have nothing in themselves to answer the motions of the Spirit of God, yet upon our faculties the Spirit of
⁴²⁰ God works; And as out of those waters, those creatures did proceed, though not from those waters, so out of our faculties, though not from our faculties, doe our good actions proceed too. All in all, is from the love of God; but there is something for God to love; There is a man, there is a soul in that man, there is a will in that soul; and God is in love with this man, and this soul, and this will, and would have it. *Non amor ita egenus & indigus, ut rebus quas diligit sub-jiciatur*, sayes S. *Augustine* excellently: The love of God to us is not so poore a love, as our love to one another; that his love to us should make him subject to us, as ours does to them whom we love; but
⁴³⁰ *Superfertur*, sayes that Father, and our Text, he moves above us; He loves us, but with a Powerfull, a Majesticall, an Imperiall, a Com-

Aug.

manding love; He offers those, whom he makes his, his grace; but so, as he sometimes will not be denied. So the Spirit moves spiritually upon the waters; He comes to the waters, to our naturall faculties; but he moves above those waters, He inclines, he governes, he commands those faculties; And this his motion, upon those waters, we may usefully consider, in some divers applications and assimilations of water, to man, and the divers uses thereof towards man. We will name but a few; *Baptisme*, and *Sin*, and *Tribulation*, and *Death*, are⁴⁴⁰ called in the Scripture, by that name, *Waters*; and we shall onely illustrate that consideration, how this Spirit of God, moves upon these Waters, Baptisme, Sin, Tribulation, and Death, and we have done.

Baptismus

Tertul.

Hieron.

Damasc.

Basil

Tertul.

The water of Baptisme, is the water that runs through all the Fathers; All the Fathers that had occasion to dive, or dip in these waters (to say any thing of them) make these first waters, in the Creation, the figure of baptisme. Therefore *Tertullian* makes the water, *Primam sedem Spiritus Sancti*, The progresse, and the settled house, The voyage, and the harbour, The circumference, and the⁴⁵⁰ centre of the Holy Ghost: And therefore S. *Hierome* calls these waters, *Matrem Mundi*, The Mother of the World; and this in the figure of Baptisme. *Nascentem Mundum in figura Baptismi parturiebat*, The waters brought forth the whole World, were delivered of the whole World, as a Mother is delivered of a childe; and this, *In figura Baptismi*, To fore-shew, that the waters also should bring forth the Church; That the Church of God should be borne of the Sacrament of Baptisme: So sayes *Damascen*, And he establishes it with better authority then his owne, *Hoc Divinus asseruit Basilius*, sayes he, This Divine *Basil* said, *Hoc factum, quia per Spiritum Sanctum*,⁴⁶⁰ & *aquam voluit renovare hominem*; The Spirit of God wrought upon the waters in the Creation, because he meant to doe so after, in the regeneration of man. And therefore *Pristinam sedem recognoscens conquiescit*, Till the Holy Ghost have moved upon our children in Baptisme, let us not think all done, that belongs to those children; And when the Holy Ghost hath moved upon those waters, so, in Baptisme, let us not doubt of his power and effect upon all those children that dye so. We know no meanes how those waters could have produced a Menow, a Shrimp, without the Spirit of God had

moved upon them; and by this motion of the Spirit of God, we know
⁴⁷⁰ they produce Whales, and Leviathans. We know no ordinary meanes
of any saving grace for a child, but Baptisme; neither are we to doubt
of the fulnesse of salvation, in them that have received it. And for
our selves, *Mergimur, & emergimus*, In Baptisme we are sunk under
water, and then raised above the water againe; which was the manner
of baptizing in the Christian Church, by immersion, and not by asper-
sion, till of late times: *Affectus, & amores*, sayes he, our corrupt affec-
tions, and our inordinate love of this world is that, that is to be
drowned in us; *Amor securitatis*, A love of peace, and holy assurance,
and acquiescence in Gods Ordinance, is that that lifts us above water.

Aug.

Idem

⁴⁸⁰ Therefore that Father puts all upon the due consideration of our
Baptisme: And as S. *Hierome* sayes, Certainly he that thinks upon
the last Judgement advisedly, cannot sin then, So he that sayes with
S. *Augustine*, *Procede in confessione, fides mea*, Let me make every
day to God, this confession, *Domine Deus meus, Sancte, Sancte,*
Sancte Domine Deus meus, O Lord my God, O Holy, Holy, Holy
Lord my God; *In nomine tuo Baptizatus sum*, I consider that I was
baptized in thy name, and what thou promisedst me, and what I
promised thee then, and can I sin this sin? can this sin stand with
those conditions, those stipulations which passed between us then?

Hier.

Aug.

⁴⁹⁰ The Spirit of God is motion, the Spirit of God is rest too; And in the
due consideration of Baptisme, a true Christian is moved, and settled
too; moved to a sense of the breach of his conditions, settled in the
sense of the Mercy of his God, in the Merits of his Christ, upon his
godly sorrow. So these waters are the waters of Baptisme.

Aquæ

peccatum

Apoc. 17. [1]

Aquin.

Sin also is called by that name in the Scriptures, Water. *The great*
whore sitteth upon many waters; she sits upon them, as upon Egges,
and hatches Cockatrices, venomous and stinging sins; and yet pleas-
ing, though venomous; which is the worst of sin, that it destroyes,
and yet delights; for though they be called *waters*, yet that is said also,

⁵⁰⁰ *That the inhabitants of the earth were made drunk with the wine.*

Ver. 2

Sin is *wine* at first, so farre as to allure, to intoxicate: It is *water* at
last, so farre as to suffocate, to strangle. Christ Jesus way is to change
water into wine; sorrow into joy: The Devils way is to change wine
into water; pleasure, and but false pleasure neither, into true bitter-
nesse. The watrish wine, which is spoken of there, and called forni-

Jer. 2.18

cation, is idolatry, and the like. And in such a respect, God sayes to his people, *What hast thou to doe in the way of Egypt?* In the way of Egypt we cannot chuse but have something to doe; some conversation with men of an Idolatrous religion, we must needs have. But

⁵¹⁰ yet, *What hast thou to doe in the way of Egypt, to drinke of the waters of Sihor? Or what hast thou to doe in the wayes of Assyria, to drink the waters of the River?* Though we be bound to a peaceable conversation with men of an Idolatrous perswasion, we are not bound to take in, to drink, to taste their errorrs. For this facility, and this indifferency to accompany men of divers religions, in the acts of their religion, this multiplicity will end in a nullity, and *we shall hew to our selves Cisternes, broken Cisternes, that can hold no water;* We shall scatter one religion into many, and those many shall vanish into none. Praise we God therefore, that the Spirit of God hath so moved
⁵²⁰ upon these waters; these sinfull waters of superstition and idolatry, wherein our fore-Fathers were overwhelmed; that they have not swelled over us; For, then the cold North-winde blowes, and the water is congealed into Ice; Affliction overtakes us, damps us, stupifies us, and we finde no Religion to comfort us.

Ver. 13

Ecclus. 43.20

Tribulation

Esay 43.2

Affliction is as often expressed in this word, Waters, as sin. *When thou passest through waters I will be with thee, and through the rivers, they shall not overflow thee.* But then, the Spirit of God moves upon these waters too; and grace against sin, and deliverance from affliction, is as often expressed in waters, as either. Where God takes

⁵³⁰ another Metaphore for judgement, yet he continues that of water for his mercy; *In the fire of my jealousy have I spoken against them,* (speaking of enemies; but then speaking of Israel) *I will sprinkle cleane water upon you, and you shall be cleane.* This is his way, and this is his measure; He sprinkles enough at first to make us cleane;

Ezek. 36.5

Ver. 25

even the sprinkling of Baptisme cleanses us from originall sin; but then he sets open the windowes of heaven, and he enlarges his Flood-gates, *I will poure out water upon the thirsty, and floods upon the dry ground:* To them that thirst after him, he gives grace for grace; that is, present grace for an earnest of future grace; of subsequent

Esay 44.3

⁵⁴⁰ grace, and concomitant grace, and auxiliant grace, and effectually grace; grace in more formes, more notions, and in more operations, then the Schoole it selfe can tell how to name.

Thus the Spirit of God moves upon our waters. By faith *Peter* walked upon the waters; so we prevent occasions of tentation to sin, and sinke not in them, but walke above them. By godly exercises we swim through waters; so the Centurion commanded that they that could swim, should cast themselves into the sea; Men exercised in holinesse, can meet a tentation, or tribulation in the face, and not be shaken with it; weaker men, men that cannot swim, must be more
⁵⁵⁰ wary of exposing themselves to dangers of tentation; A Court does some man no harme, when another finds tentation in a Hermitage. By repentance we saile through waters; by the assistance of Gods ordinances in his Church, (which Church is the Arke) we attaine the harbour, peace of conscience, after a sin; But this Arke, this helpe of the Church we must have. God can save from dangers, though a man went to Sea without art, *Sine rate*, saies the Vulgat, without a Ship. But God would not that the worke of his Wisedome should be idle; God hath given man *Prudentiam navifactivam*, saies our *Holkot* upon that place, and he would have that wisdome exercised. God
⁵⁶⁰ can save without Preaching, and Absolution, and Sacraments, but he would not have his Ordinance neglected.

To end all with the end of all, Death comes to us in the name, and notion of waters too, in the Scriptures. The Widow of Tekoah said to *David* in the behalfe of *Absalon*, by the Counsaile of *Ioab*, The water of death overflowes all; *We must needs dye*, saies she, *and are as water spilt upon the ground, which cannot be gathered up againe: yet God devises meanes, that his banished, be not expelled from him.* So the Spirit of God moves upon the face of these waters, the Spirit of life upon the danger of death. Consider the love, more then love,
⁵⁷⁰ the study, more then study, the diligence of God, he devises meanes, that his banished, those whom sins, or death had banished, be not expelled from him. I sinned upon the strength of my youth, and God devised a meanes to reclaime me, an enfeebling sicknesse. I relapsed after my recovery, and God devised a meanes, an irrecoverable, a helpless Consumption to reclaime me; That affliction grew heavy upon me, and weighed me down even to a diffidence in Gods mercy, and God devised a meanes, the comfort of the Angel of his Church, his Minister, The comfort of the Angel of the great Counsell, the body and blood of his Son Christ Jesus, at my transmigration. Yet he lets

Mat.
14.[29]

Acts 27.43

Wisd. 14.4

Mors
2 Sam. 14.14

⁵⁸⁰ his correction proceed to death; I doe dye of that sicknesse, and God devises a meanes, that I, though banished, banished into the grave, shall not be expelled from him, a glorious Resurrection. *We must needs dye and be as water spilt upon the ground, but yet God devises meanes, that his banished shall not be expelled from him.*

And this is the motion, and this is the Rest of the Spirit of God upon those waters in this spirituall sense of these words, He brings us to a desire of Baptisme, he settles us in the sense of the obligation first, and then of the benefits of Baptisme. He suffers us to goe into the way of tentations, (for *Coluber in via*, and every calling hath
⁵⁹⁰ particular tentations) and then he settles us, by his preventing, or his subsequent grace. He moves, in submitting us to tribulation, he settles us in finding, that our tribulations, do best of all conforme us to his Son Christ Jesus. He moves in removing us by the hand of Death, and he settles us in an assurance, That it is he that now lets his Servants depart in peace; And he, who as he doth presently lay our soules in that safe Cabinet, the Bosome of *Abraham*, so he keepes an eye upon every graine, and atome of our dust, whither soever it be blowne, and keepes a roome at his owne right hand for that body, when that shall be re-united in a blessed Resurrection; And so *The Spirit of God*
⁶⁰⁰ *moved upon the face of the waters.*

Number 4.

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November 22. 1629.

MAT. II.6. *AND BLESSED IS HE, WHOSOEVER SHALL NOT BE OFFENDED IN ME.*

THESE ARE words spoken by our *Blessed Saviour*, to two *Disciples*, sent by *John Baptist*, then a *prisoner*, to inform themselves of some particulars concerning Christ. Christ, who read *Hearts*, better then we doe *faces*, and heard *Thoughts* clearer then we doe *words*, saw in the thoughts, and hearts of these men, a certain perversenesse, an obliquity, an irregularity towards him, a jealousy and suspicion of him, and according to that indisposition of theirs he speaks to them, and tels them, *This*, and This onely is *true Blessednesse*, *not to be scandalized in me, not to be offended in me*; I see you¹⁰ are; but, as you love Blessednesse, (and there is no other object of true love, but *Blessednesse*) establish your selves in mee, maintain in your selves a submission, and an acquiescence to me, in my Gospel, suspect not me, be not jealous of me, nor presse farther upon me, then I open and declare my self unto you, for, *Blessed is he, whosoever is not scandalized, not offended in me.*

The words have in them an Injunction, and a Remuneration; A Precept, and a Promise; The Way, and the End of a Christian. The Injunction, The Precept, The Way is, As you love blessedness, *be not offended in me*, Be satisfied with mee, and mine Ordinances; It is an²⁰ Acquiescence in the Gospel of Christ Jesus: And the Remuneration, the Promise, the End, is *Blessedness*; That, which, in it self, hath no end, That, in respect of which, all other things are to no end, Blessedness, everlasting Blessedness, *Blessed is he, whosoever is not scandal-*

Divisio

ized, not offended in me. In the first, Christ gives them first, if not an Increpation, yet an Intimation of our facility in falling into the *Passive scandall*, the mis-interpreting of the words or actions of other men, which is that which our Saviour intends, by being offended in another; And Blessed are they, in generall, who are not apt to fall into this *Passive scandall*, not subject to this facility of mis-interpreting other men. In a second branch in this first part, Christ appropriates this to himself, Blessed is he, whosoever is not scandalized, not offended in me; In which branch, we shall see, that the generall scandall, and offence that the world took at Christ, and his Gospel, was, that he induced a Religion that opposed the *Honours*, and the *Pleasures*, and the *Profit* of this world: And these three being the *Triangle within our circle*, the three corners, into which Satan, that compasses the world, leads us, (all is *Honour*, or *Pleasure*, or *Profit*) because the Christian Religion seemed to the world to withdraw mens affections from these, the world was scandalized, offended in Christ. But then, in a third consideration, wee shall see, that Christ discerned in these two persons, these Disciples of *John*, a Passive scandall of another kinde; Not that Christs Gospel, and the Religion that he induced, was too low, too base, too contemptible, as the world thought, but that it was not low enough, not humble enough, and therefore *Iohns* Disciples would doe more then Christs Disciples, and bind themselves to a greater *strictness* and *austerity* of life, then Christ in his Gospel required. In which third branch, wee shall take knowledge of *some Disciples* of *Iohns* Disciples, in the world yet; and, (as for the most part it fals out in *Sectaries*) of divers kinds and ways; for, wee shall finde some, who in an over-valuation of their owne *purity*, condemne, and contemne other men, as unpardonable *Reprobates*; And these are scandalized, and offended in Christ, that is, not satisfied with his Gospel, in that they will not see, that it is as well a part of the Gospel of Christ, to rely upon his *Mercy*, if I have departed from that purity, which his Gospel enjoyned mee, as it is, to have endeavoured to have preserved that purity; And a part of his Gospel, as well to assist with my *prayers*, and my *counsell*, and with all *mildeness*, that poore soul that hath strayed from that purity, as it is to love the *Communion of those Saints*, that have in a better measure preserved it; Not to beleeve the *Mercy of God* in Christ,

after a sinne, to be a part of the Gospel, as well as the *Grace of God* for *prevention* before, not to give favourable constructions, and conceive charitable hopes of him, who is false into some sinne, which I may have escaped, this is *to bee scandalized, to bee offended in Christ*, not to bee satisfied with his Gospel; And this is one Sect of the off-spring of *Iohns* Disciples. And the other is this, that other men thinking the Gospel of Christ to be too large a Gospel, a Religion of too much liberty, will needs undertake to doe more, then Christ, or his Disciples practised, or his Gospel prescribed: for, this is *to be*
⁷⁰ *offended in Christ*, not to beleeve the meanes of salvation ordained by him, to bee sufficient for that end, which they were ordained to, that is, salvation. And then, after all this, in a fourth branch we shall see the way, which our Saviour takes to reclaim them, and to divest them of this Passive scandall, which hindered their Blessednesse, which was, to call them to the contemplation of his *good works*, and of good works in the highest kind, his *Miracles*; for, in the verse immediately before the text, (which verse induces the Text) hee sayes to them, you see the blinde receive their sight, the lame goe, the leapers are cleansed, the deafe heare, the dead are raised to life.
⁸⁰ Christ does not propose, at least, he does not put all, upon that *externall purity*, and *austerity* of life, in which, these Disciples of *John* pretended to exceed all others, but upon *doing good to others, the blinde see, the deaf heare, the lame walk*. Which miracles, and great works of his, our blessed Saviour summes up with that, which therefore seemes the greatest of all, *Pauperes Evangelizantur, The poore have the Gospell preached unto them*. Beloved, the greatest good that we, (we to whom the dispensation of the word of reconciliation is committed) can do, is, to preach the Gospell to *the poore*, to assist the poore, to apply our selves by all wayes, to them, whether
⁹⁰ they be poore in *estate*, and *fortune*, or poore in *understanding* and *capacity*, or poore in their accounts and dis-estimation of themselves, poore and dejected in *spirit*. And all these considerations, which, as you see, are many, and important, (first our generall easinesse to fall into the passive scandall, to be offended in *others*, to mis-interpret others; And then the generall passive scandall and offence that the world took at *Christ*, That he induced a Religion incapable of the honours, or the pleasures, or profits of this world; And thirdly, the

[2 Cor.
5.19]

particular passive scandall that dis-affected these Disciples of *John* towards Christ, which was, That his Gospell enjoyed not enough,
¹⁰⁰ and therefore they would do more, in which kinde, we finde two sects in the world yet, the off-spring, and Disciples of those Disciples; And then lastly, the way that Christ tooke to reclaime and satisfie them, which was, by *good works*, and the best works that they that did them, could do, (for in himself it was by doing miracles, for the good of others, and preferring in his good and great works, the assisting of the poor) All these considerations, I say, will fall into our first part, As you love blessednesse, be not scandalized, be not offended in me, which is the injunction, the precept, the way. And, when in our due order, we shall come to our second part, The remuneration, the
¹¹⁰ promise, the end, *Blessednesse*, everlasting blessednesse, I may be glad, that the time will give me some colour, some excuse of saying little of that, as I can foresee already, by this distribution, that we shall be forced to thrust that part into a narrow conclusion. For, if I had *Methusalems yeers*, and his yeers multiplied by the minutes of his yeers, (which were a faire terme) if I could speak till the Angels Trumpets blew, and you had the patience of Martyrs, and could be content to heare me, till you heard the *Surgite Mortui*, till you were called to meet *the Lord Jesus in the clouds*, all that time would not make up one minute, all those words would not make up one
¹²⁰ syllable, towards this *Eternity*, the period of this blessednesse. Reserving our selves therefore for that, to those few minutes which may be left, or borrowed, when we come to the handling thereof, pursue we first, those considerations which fall more naturally into our comprehension, the severall branches of our first part; As you love blessednesse, *Be not scandalized, be not offended in me.*

1 Part
Scandalum
Passivum

Mat. 18.7

First then our Saviours answer to these Disciples of *John*, gives us occasion to consider our inclination, our propensenesse to the *passive scandall*, to be offended in others, to mis-interpret the words and actions of others, and to lament that our infirmity, or perversenesse,
¹³⁰ in the words of our Saviour, *Væ Mundo à scandalis, Wo to the world by reason of scandals*, of offences: For, that is both a *Væ Dolentis*, The voyce of our Saviour lamenting that perversenesse of ours, and *Væ Minantis*, his voyce threatning punishments for that perversenesse. For, *Parum distat scandalizare, & scandalizari*, sayes St. Hie-

rome excellently; It is almost all one to be scandalized by another, as to scandalize another; almost as great a sin, to be shaken in our constancy, in our selves, or in our charity towards others, as to offer a scandall to others. For, this *Væ*, this intermination of wo from our Saviour, is bent upon us, from three batteries; for, it is *Væ quia Illu-*
¹⁴⁰ *siones fortes*, wo, because scandals are so strong in their nature, as that they shall seduce, if it be possible, the Elect; And then, *Væ quia infirmi vos*, Woe because you are so weak in your nature, as that, though you receive the word, and receive it with joy, yet *Temporales estis*, you may be but *Time-servers* for all that, for, as soon as persecu-
tion comes, *Ilico, continuò, scandalizamini*, Instantly, presently, you are scandalized, offended; But especially *Væ quia Prævaricatores*, Woe be unto you, not because the scandals are so strong, not because you are so weake, but because you prevaricate against your own souls, because you betray your selves, and make your selves weaker then
¹⁵⁰ you are, you open your selves too easily to a scandall, you assist a scandall, create a scandall, by your aptnesse to mis-interpret other mens proceedings. *Great peace have they that love thy Law*, sayes *David*: Wherein consists this great peace? In this, *Non est illis scandalum*, nothing scandalises, nothing offends them, nothing puts them off from their Kings, their *Constancy* in themselves, their *Charity* towards others. And therefore upon that prayer of *David*, *Liberet te Deus ab Homine malo*, *The Lord deliver thee from the evill man*, Saint *Augustin* retires himselfe into himselfe, he sends every man home into himselfe, and says, *Liberet te Deus à te, ne sis tibi homo*
¹⁶⁰ *malus*, the Lord deliver thee from thy selfe, that thou be not that evill man to thy selfe; *God blesse me from my selfe*, that I lead not my selfe into tentation, by a wilfull misinterpreting of other men, especially my superiours; that I cast not aspersions or imputations upon the *Church*, or the *State*, by my mistakings. And thus much being said of this *generall facility* of falling into the Passive scandall, and being offended in others, (which is a great interruption of blessednesse, for *Blessed is he, and he onely, that is not so scandalised*, offended so) passe we now to the second branch of this first part, our Saviours appropriating of this more particularly to himselfe, *Blessed*
¹⁷⁰ *is he, whosoever is not scandalised, not offended in me.*

Mat. 24.24

Mat. 13.21

Psal. 119.165

[Psal. 43.1]

In me

Christ *Crucified*, that is, the Gospell of Christ, is said by the

1 Cor. 1.23

Apostle, to be *scandalum Judæis*, a scandal, a stumbling block to the Jews, but *Græcis stultitia*, to the Grecians, to the Gentiles, *meer foolishness*. So that one scandall and offence that was taken at Christ, and his Gospel, was by the *wise men*, the *learned*, the *Philosophers* of the world: they thought that Christ induced a religion improbable to Reason, a silly and a foolish religion. But these learned men, these Philosophers, were sooner convinced and satisfied, then others. For, when we have considered *Justin Martyr*, and *Minutius Felix*, and

¹⁸⁰ *Arnobius*, and *Origen*, and *Lactantius*, and some things of *Theodoret*, and perchance one or two more, we have done with those Fathers, that did any thing against the *Gentiles*, and their Philosophers, and may soon come to that question of the Apostle, *Vbi sapiens*, where is the wiseman, where is the Philosopher, where is the

1 Cor. 1.20

disputer of the world? Indeed, al that the Fathers writ against them, would not amount to so much, as may be found at one mart, of *papists* against *Protestants*, or of *Protestants*, *Lutherans* and *Calvinists*, against one another. The reason is, *Reason* will be satisfied, *Passion* will not. And therefore, when it came to that issue between

¹⁹⁰ the *Christian* and the *Naturall* man, which *Religion* was *most conformable to Reason*, it soon resolved into these two, whether it were more conformable to Reason to beleeve *One God*, as the Christian does, or *many*, as the *Gentiles*; and then, being brought to the belief of one God, whether it were more conformable to reason, to beleeve *three Persons in that one God*, as we, or but one, as they doe. Now, for the first of these, the *Multiplicity* of Gods, it involved so many, so evident, so ridiculous absurdities, as not onely those few Fathers soon disputed them, but some of themselves, such as *Lucian*, soon laughed them out of it; and so reason prevailed soon for the unity

²⁰⁰ of the Godhead, that there is but one God, and that question was not long in suspence, nor agitation. And for the other, three persons in this one God, *the Trinity*, though we cannot so immediately prove that by *Reason*, nor so intirely, altogether, yet, by these steppes we can; first, that there is nothing in the doctrine of the Trinity *against Reason*; the doctrine of the Trinity implies no *contradiction*; It may be so; and then, that it is so, if we have the word of God, for it, Reason it selfe will conclude, that we have Reason on our side; And that we have the word of God for it, we proceed thus, that for this Book,

which we call *the Bible*, which book delivers us the Doctrine of the
²¹⁰ Trinity, we have far better reasons, and stronger arguments to satisfy any naturall man, *that this book is the word of God*, then the *Turke*, or any professors of any other Religion have, that those books which they pretend to be so, are so. So that positively for the first, that there is but *one* God, and *Comparatively* for the other, that there are *three Persons*, Reason it selfe, (if we were bound to submit all Religion to Reason) may receive a satisfaction, a calme, and peaceable acquiescence. And so, the scandall that the *Philosophers* took, was, with no great difficulty, overcome. But then the scandals that
²²⁰ *worldly* and *carnall* men tooke, lasted longer. They were offended in Christ, that he induced an inglorious, a contemptible Religion, a Religion that opposed the *Honours* of this world; and a sooty, and *Melancholique* Religion, a Religion that opposed the *Pleasures*, and delights of this world; and a sordid, and beggerly Religion, a Religion that opposed the *Gain*, and the Profit of this world. But *were this enough* to condemne the Christian Religion, *if it did oppose* worldly honour, or pleasure, or profit? *Or does our Religion doe that?* Be pleased to stop a little upon both these Problems; whether that were enough to their ends, if it were so, and then, whether there be any such thing in our Religion; and begin wee with their first
²³⁰ offence at Christ, The point of Honour.

The Apostle speaks of an *Eternall weight of Glory*; *Glory*, A *weight of Glory*, An *eternall* weight of Glory; But where? In heaven, not in this world. The Honours of this world, are farre from being *weights*, or *fraights*, or *ballast* to carry us steady; they are but light *froths*, but leaven, but fermentation, that puffes and swells us up. And they are as farre from being *eternall*; for, in every family, we know, in which father, or grandfather the Honour began, and wee know not how soon, or how ignominiously it may end; but such ends of worldly Honours, we see every day. When a Lord meets a
²⁴⁰ man that *honours* him, makes him curtesie, and curses him withall, what hath his Lordship got by that Honour? when popular acclamations cast him into insolent actions, and into the net of the Law, where is the ease, the benefit, the consolation of his Honour? But especially, if worldly Honour must be had upon those conditions here, as shall hinder my eternall weight of Glory hereafter, I should

Honor
 2 Cor. 4.17

honour any dishonour, glorifie any inglorious state, embrace any Dunghill, call any poverty Treasure, rather then bring the Honours of this world into the *Balance*, into competition, into comparison with that eternall weight of Glory in heaven. So that if the Christian Religion did oppose worldly Honour, it were not to be opposed for that: But it is farre from that; for, as no Religion imprints more honour, more reverence, *more subjection* in the hearts of men, towards their *Superiours* of all sorts, *Naturall*, or *Civill*, or *Ecclesiasticall*, *Parents*, or *Magistrates*, or *Prelates*, then the Christian Religion does (for, we binde even the *conscience* it self) so never was there any form of Religion upon the face of the earth, in which persons were capable of greater Titles, and styles of dignity, then in the Christian Church. Never any *Moscovite*, any *Turk*, received such titles, as the world hath, and does give to the *Bishop of Rome*; so great, as that
²⁵⁰ some of the greatest later Emperours, have had an ambition of that dignity, and endeavoured to have been elected *Popes* too, being Emperors. If religion opposed Honour, that should not diminish it; but it does not that, nor *Pleasure* neither, which was another thing, in which, the world was offended in Christ.

Voluptas

As when we compared the Honour of this world, with the Glory of Heaven, we found it nothing, so should we doe the Pleasures of this world, if we compared them with the Joys of heaven. And therefore if my religion did enwrap me in a continuall cloud, damp me in a continuall vapour, smoke me in a continuall sourenesse, and joy-
²⁷⁰ lesnesse in this life, yet I have an abundant recompense in that Reversion, which the Lord, the righteous Judge hath laid up for me, That I shall drink *è torrente voluptatis, of the Rivers of his pleasures; pleasures, His pleasures, Rivers*, ever-flowing, overflowing Rivers of his pleasures. So that if my Religion denied me pleasure here, I would not deny my Religion, nor be displeased with my Religion for that; But it does not that; for what Christian is denied a care of his *health*, or of a good habitude of body, or the use of those things, which may give a chearfulnesse to his *heart*, or a chearfulnesse to his *countenance*? What Christian is denied such *Garments*, or such
²⁸⁰ *Ornaments*, as his own rank, and condition, in particular requires, or as the Nationall and generall custome of his times hath induced and authorised? What Christian is denied *Conversation*, or *Recrea-*

Ps. 36.8

tion, or honest Relaxation of Body or Spirit? Excesse of these pleasures, as well in the Heathen, as in the Christian, fals under *Solomons Vanity*, and *Vexation of spirit*. But with the right use of these pleasures, the Christian hath that, which none but hee, hath, That *the Lord puts gladnesse into my heart*, That the Lord enables me to *lay mee downe in peace, and sleepe*, That the Lord assures mee that *he will keep mee in safety*. If Religion excluded worldly pleasure, that
²⁹⁰ were no cause of scandall or offence; but it does not that; no nor *Profit* neither, which is a third consideration.

What is a man profited, says our Saviour, (he saw all the world was carried upon profit, and he goes along with them, that way) *What is a man profited, if he gain the whole world, and lose his own soule?* If a man have an answer to that question, that question of Confusion, and Consternation, that Christ asks, *Cujus erunt, foole this night they shall fetch away thy soule*, and then, *Cujus erunt*, whose shall all those things be, that thou hast provided? if a man can answer, *Hæredis erunt*, They shall be *mine heires*, mine heire
³⁰⁰ shall have them; Besides that, though thy bell *toll* first, his may *ring* out first; though thou beest old, and crasie, and sickly, *Though they doe fetch away thy soule this night*, they may fetch away his before thine, thine heir may die before thee, and there's that assurance disappointed; If thine heir doe enjoy all this, will all that distill one drop of cold water upon thy tongue in hell? And *so is he*, (sayes Christ, in the conclusion of that parable) *that layeth up riches for himself, and is not rich towards God*. So that if Riches might not consist with Religion, it would not hurt our cause; but they may, they doe. *Godliness hath the promise of this life, and of the next*; of both, but of *this*
³¹⁰ *first*. *The seed of the righteous, shall be mighty upon earth, and wealth and riches shall be in his house*. Many places of Scripture tell us that the wicked *may be* rich, and that they *are* rich; but in no place does God promise that they *shall be* rich. So says *Dauids sonne, Solomon*, too, *The Crown of the wise is their riches*; we all know what men *Solomon* means by *wise men*; Godly men, Religious men; And *their Crown is Riches*. Beloved, there is an *inward Ioy*, there is an *outward dignity* and reverence, that accompanies *Riches*, and the Godly, the righteous man is not incapable of these; Nay, they belong rather to him, then to the ungodly: *Non decent stultum divitiæ*, (as

Psal.
 4.[7.] 8

Lucrum
 Mat. 16.26
 Luc. 12.20

1 Tim. 4.8

Ps. 112.3

Prov. 14.24

Prov. 19.10

³²⁰ the Vulgat reads that place) *Riches doe not become a fool*. But because, for all that, though Riches doe not *become* a fool, yet *fools doe become rich*; our Translations read that place thus: *joy, pleasure, delight, is not seemly for a fool*; Though the fool, the ungodly man, may bee rich, yet a right joy, a holy delight in riches, belongs onely to the wise, to the righteous. The Patriarchs in the Old Testament, many examples in the New, are testimonies to us of the compatibility of riches, and righteousness; that they may, that they have often met in one person. For, is fraud, and circumvention so sure a way, of attaining Gods blessings, as industry, and conscientiousnesse is? Or

³³⁰ is God so likely to concur with the fraudulent, the deceitfull man, as with the laborious, and religious? Was not *Ananias*, with his disguises, more suddenly destroyed, then *Iob*, and more irrecoverably? And cannot a *Star-chamber*, or an *Exchequer*, leave an ungodly man as poor, as a *storm at sea*, in a ship-wracke, or a *fire at land*, in a lightning, can doe the godly? Murmure not, be not scandalized, nor offended in him, if God, for reasons reserved to himselfe, keep thee in *poverty*; but know, that God hath exposed the riches of this world, as well, rather to the godly, then the wicked. And so have you the second branch of this first part, The scandals which, for the most part,

³⁴⁰ were taken at Christ, and his Gospel, by the Philosophers, that it was a Religion contrary to *Reason*, by *worldly*, and carnall men, that it was a Religion contrary to the *honours*, to the *pleasures*, to the *profits* of this world; which, if it were so, were no impeachment to it, but it is not: And so wee are come to the third branch, The *particular passive scandall*, which our Saviour deprehended in these *two Disciples of Iohn*, diverse from the rest.

Discipuli
Joannis

That, which mis-affected them towards Christ, was not that he induced a Religion too low, too sordid, too humble, but *not low enough*, not humble enough; and therefore they would out-bid Christ,

³⁵⁰ and undertake more, then his Disciples practised, or himselfe prescribed. Their Master, *John Baptist*, discerned this distemper in them, then when they said to him, *Rabbi, He that was with thee beyond Jordan, baptizes as fast as thou, and all the world comes to him*. *John Baptist* deals plainly with them, and he tels them, that they must not be offended in that, for so it must be, *He must increase, and I must decrease*. This troubled them; and because it did so, *John* sends them

Ioh. 3.26

30

personally to Christ, to receive farther satisfaction. When they come at first to him, they say, *Sir, we fast, and, even the Pharisees fast, why doe not you, and your Disciples fast too?* And then our blessed Saviour enlarges himselfe to them, in that point of *fasting*, and they goe home satisfied. Now they returne againe, and they continue their wonder, that Christ should continue his greatnesse, and his estimation in the world, they exceeding him so far in this *outward austerity* of life, which was so specious, and so winning a thing amongst the Jews. But *duo Discipuli fortasse duo populi*, These two Disciples of *Iohn* may have their Disciples in the world to this day; And therefore forbearing their *persons*, we shall consider their *off-spring*; Those men, who in an over-valuation of their *own purity*, despise others, as men whom nothing can save; and those men, who in an over-valuation of their *own merits*, think to save themselves and others too, by their *supererogations*.

Mat. 9.14

Ambr.

Begin we with the first, The over-pure despisers of others; Men that will abridge, and contract the large mercies of God in Christ, and elude, and frustrate, in a great part, the generall promises of God. Men that are loth, that God should speak so loud, as to say, *He would have all men saved*, And loth that Christ should spread his armes, or shed his blood in such a compasse, as might fall upon *all*. Men that think no sinne can hurt them, because they are *elect*, and that every sin makes every other man a *Reprobate*. But with the Lord there is
³⁸⁰ *Copiosa redemptio*, plentiful redemption, *and an overflowing cup of mercy*. *Aquæ quæ non mentiuntur*, As the holy Ghost sayes more then once, more then many times, in the Prophets, *Waters that will not lye*, that will not dry, not deceive, not disappoint any man. *The wisdom that is from above, is first pure, and then peaceable*. Purity, Sincerity, Integrity, Holinesse, is a skirt of Christs garment; It is the very livery that he puts upon us; wee cannot serve him without it, (we must *serve him in holiness and purenesse*) we cannot see him without it, *without holinesse no man shall see God*. But then to be pure, and not *peaceable*, to determine this purity in our selves, and
³⁹⁰ condemne others, this is but an imaginary, but an illusory purity. Not to have relieved that poor wretch, that lay wounded, and weltring in his blood in the way to *Iericho*, was the uncharitablenesse of the *Levite*, and the *Priest*, in that parable. But that parable presents

Cathari

Ps. 130.7

Iames 3.17

[Heb.
12.14]

Luc. 10.30
[-34]

no man so uncharitable, as would have hindred the Samaritan, from *pouring his Oyle, and his Wine into the wounds* of that distressed wretch. To hinder the bloud of Christ Jesus, not to suffer that bloud to flow as far, as it will, to deny the mercy of God in Christ, to any sinner, whatsoever, upon any pretence, whatsoever, this is to be offended in Christ, to be scandalized with his Gospel; for, that's his own precept, *Have salt in your selves*, (bee it *purity*, the best preservative of the soul) And then, *Have peace with one another*, Deny no man the benefit of Christ; Blesse thou the Lord, praise him, and magnifie him, for that which hee hath done for thee, and beleeve, that he means as well to others, as to thee. And these are one Sect of the Disciples of *Johns* Disciples, That think there are men, whom *Christ cannot save*, And the other is of men that think they *can* save other men.

Mar. 9.50

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Papistæ

Ignatius, who is so ancient, as that wee have letters from him to *S. Iohn*, and from him to the *Blessed Virgin*, and (if the copies be true) from her to him, as ancient as hee is, says, *Monet quisquam antiquorum*, One of the Ancients hath given us this caution, *Vt nemo bonus dicatur qui malum bono permiscuerit*, That we call no man *good*, that is good to *ill ends*, nor beleeve any man to speak truth, that speaks truth at some times, to make his future lies the more credible. And much this way does the *Romane Church* proceed with us, in this behalf. They magnifie *sanctification*, and *holinesse of life* well; well doe they propose many good means, for the advancement, and exaltation thereof; *fasting*, and *prayer*, and *almes*, and other Medicinall Disciplines, and *Mortifications*. But all this to a wrong end; Not to make them the more acceptable to God, but to make God the more beholden to them; To *merit*, and over-merit; To *satisfie*, and super-satisfie the justice of God for their own, and for others sins. Now, God will be served with *all our power*; But, say they, wee may serve God, with more then all our power. How? Because I may have more power, more grace, more help, *to day*, then I had *yesterday*? But does not the same Commandement, of serving God, with all my power, lye upon mee, *to day*, as did yesterday? If yesterday, when I had lesse power, lesse grace, lesse help, all was but *Duty* and service that could be done, is it the lesse a service and a duty now, because God hath enlarged my capacity with more grace, and more

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helps then before? Doe I owe God the lesse, because hee hath given me more? All that my Saviour hath taught me, in this, to pray for, is but this, *Dimitte debita*, Lord forgive mee the not-endavouring to keep thy Commandements: But for *not doing more* then thy Commandements, I ask no forgiveness, by any prayer, or precept recommended to mee by him. *Ad Evangelii impletionem conscendat nostra religio, nec transcendat*; sayes the learnedest *Nun*, and the best *Matriarch*, and Mother of that Church, I think, that ever writ, *Heloyssa*; I pray God, our Order may get so far, as the Gospel enjoyns, and not⁴⁴⁰ press beyond that; *Nec quid amplius, quàm ut Christianæ simus, appetamus*, That wee desire to bee no more, then good Christians. And farther wee extend not this third consideration, The particular passive scandall, which Christ found in these Disciples of *Iohn*, and which wee have noted in their progeny, and off-spring, but goe on to the fourth, The way that Christ took to deuest them thereof, by calling them to the contemplation of his works, Consider what you have seen done, *The blinde see, The lame goe, The deafe hear*, and then you will not endanger your *blessednesse*, by *being offended in me*.

[Mat. 6.12]

⁴⁵⁰ The evidence that Christ produces, and presses, is good works; for, if a man offer me the roote of a tree to taste, I cannot say this is such a Pear, or Apple, or Plum; but if I see *the fruit*, I can. If a man pretend *Faith* to me, I must say to him, with Saint *James*, *Can his Faith save him?* such a Faith, as that the Apostle declares himself to mean, *A dead Faith*, as all Faith is that is inoperative, and workes not. But if I see *his workes*, I proceed the right way in Judicature, I judge *secundum allegata & probata*, according to my evidence: And if any man will say, Those workes may be *hypocriticall*, I may say of any witnesse, He may be perjured; but as long as I have no particular⁴⁶⁰ cause to think so, it is good evidence to me, as to hear that mans Oath, so to see this mans workes. *Cum in Cœlis sedentem in Crucem agere non possum*, Though I cannot crucifie Christ, being now set at the right hand of his Father in Heaven, yet there is *Odium impietatis*, saith that Father, A crucifying by *ungodlinesse*; An ungodly life in them that professe Christ, is a daily crucifying of Christ. Therefore here Christ refers to good works; And there is more in this then so: It is not onely good works, but good works in the high-

Opera

[Jam.] 2.14

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Hilar.

est proportion, The *best* works, that he that doth them, can doe: Therefore, in his own case he appeals to *Miracles*. For if *fasting* were
⁴⁷⁰ all, or *wearing of Camells haire*, all, or to have done some good to some men, by *Baptizing* them, were all, these Disciples and their Master might have had as much to plead as Christ. Therefore he calls them to the consideration of works of a higher nature, of *Miracles*; for, God never subscribes nor testifies a forged Deed; God never seals a falshood with a *Miracle*. Therefore, when the Jewes say of Christ, *He hath a Devill, and is mad, why heare ye him?* some of the other Jewes said, *These are not the words of one that hath a Devil:* But though by that it appear, that some evidence, some argument may be raised in a mans behalfe, from *his words, from that he saith*, from his
⁴⁸⁰ *Preaching*, yet Christs friends who spoke in his favour, doe not rest in that, That those are not the words of one that hath a Devill, but proceed to that, *Can the Devill open the eyes of the blinde?* He doth more then the Devill can doe; They appeal to his works, to his good workes, to his great works, to his *Miracles*. But *doth he put us to doe miracles?* no; Though, in truth those sumptuous and magnificent buildings, and endowments, which some have given for the sustentation of the poore, are almost *Miracles*, half *Miracles*, in respect of those penurious proportions, that *Mynt* and *Cumin*, and those half-ounces of broken bread, which some as rich as they, have dropped,
⁴⁹⁰ and crumbled out; Truly, he that doth *as much as he can*, is almost a *Miracle*; And when Christ appeals to his *Miracles* he calls us therein, to the best works we can doe. God will be loved *with the whole heart*, and God will have that love declared with our whole substance. I must not thinke I have done enough, if I have built an *Almes-house*; As long as I am able to doe more, I have done nothing. This Christ intimates in producing his greatest works, *Miracles*; which *Miracles* he closeth up with that, as with the greatest, *Pauperes evangelizantur, The poore have the Gospell preached unto them.*

Pauperes

[1 Tim.

1.12, 13]

1 Pet. 2.9

Apoc. 5.10

In this our Blessed Saviour doth not onely give an instruction to
⁵⁰⁰ *Johns Disciples*, but therein also derives and conveyes a precept upon us, upon us, who as we have received mercy, have received the *Ministry*, and indeed, upon all you, whom he hath made *Regale Sacerdotium, A royall Priesthood*, and *Reges & Sacerdotes*, Kings and Priests unto your God, and bound you thereby, as well as us, to

preach the Gospell to the poore, you, by an *exemplar life*, and a Catechizing conversation, as well as us, by our words and meditations. Now beloved, there are Poore, that are literally poore, *poore* in estate and *fortune*; and *poore*, that are *naturally* poore, poore in *capacity*, and understanding; and poore, that are *spiritually poore*,
⁵¹⁰ dejected in spirit, and insensible of the comforts, which the Holy Ghost offers unto them; and to all these poore, are we all bound to preach the Gospell. First then for them which are literally poore, *poore in estate*, how much doe they want of this means of salvation, *Preaching*, which the rich have? They cannot maintain Chaplains in their houses; They cannot forbear the necessary labours of their calling, to hear extraordinary Sermons; They cannot have seats in Churches, whensoever they come; They must *stay*, they must *stand*, they must *thrust*, they must overcome that difficulty, which Saint *Augustine* makes an impossibility, that is, for any man to receive
⁵²⁰ benefit by that Sermon, that he hears with pain: They must take pains to hear. To these poore therefore, the Lord and his Spirit hath sent me to preach the Gospell; That Gospell, *The Lord knoweth thy povertie, but thou art rich*; That Gospell, *Be content with such things as thou hast, for the Lord hath said, I will never leave thee, nor forsake thee*; And that Gospell, *God hath chosen the poore of this world, rich in faith, heires of that Kingdome, which he hath promised to them that love him*; And this is the Gospell of those poore, literally poore, poore in estate. To those that are *naturally poore*, poore in *understanding*, the Lord and his Spirit hath sent me to preach the
⁵³⁰ Gospell too; That Gospell, *If any man lacke wisdom, let him aske it of God*; *Solomon* himselfe had none, till he asked it there. And that Gospell where *John* wept bitterly, because there *was a Booke presented, but no man could open it*. It were a sad consideration, if now, when the Booke of God, the Scripture is afforded to us, we could not open that Booke, not understand those Scriptures. But there is the Gospell of those poore; That *Lambe*, which is spoken of there, That *Lambe*, which in the same place is called a *Lion* too, That *Lambe-Lion* hath opened the Booke for us. The humility of the
⁵⁴⁰ *Lambe* gathereth the strength of the *Lion*; come humbly to the reading and hearing of the Scriptures, and thou shalt have strength of understanding. The Scriptures were not written for a few, nor are to

Rev. 2.9

Heb. 13.5

Iames 2.5

Iames 1.5

Apoc. 5.4

- be reserved for a few; All they that were present at this Lamb-Lions opening of the Book, that is, All they that come with modesty and humility, to the search of the Scriptures, All they, (and they are no small number, for there they are said to be *ten thousand times ten thousand, and thousands of thousands*) All they say there, *We are all made Kings and Priests unto our God*. Begin a *Lambe*, and thou will become a *Lion*; Reade the Scriptures modestly, humbly, and thou shalt understand them strongly, powerfully; for hence is it that
- verse 11
- Homil. 2 in 550 Saint *Chrysostome*, more then once, and Saint *Gregory* after him, Gen. and 3 meet in that expression, That the Scriptures are a Sea, in which a in 2 Thess. *Lambe* may wade, and an *Elephant* may swimme. And this is the Gospell of those poore, poore in understanding. To those that are *spiritually poore*, wrung in their souls, stung in their Consciences, fretted, galled, exulcerated viscerally, even in the bowells of their Spirit, insensible, inapprehensive of the mercies of God in Christ, the Lord and his Spirit hath sent me to preach the Gospell also, That
- Matt. 5.[3] Gospell, *Blessed are the poore in Spirit, for theirs is the Kingdome of Heaven*; and to recollect, and redintegrate that broken and scattered
- 560 heart, by enabling him to expostulate, and chide his owne soule, with those words of comfort, which the Holy Ghost offereth him, once, and again, and again, *Why art thou cast downe, O my soule, and why art thou disquieted in me? Hope thou in God; and, yet praise him for the light of his countenance*. Words of inexpressible comfort, yet praise him for the light of his countenance; Though thou sit in
- Psal. 42.5, 11 *darknesse*, and in the shadow of death, yet praise him for the light of his Countenance. Whatsoever thy *darknesse* be, put not out that candle, *The light of his Countenance*. Maintain that light, discern that light, and whatsoever thy *darknesse* seemed, it shall prove to be
- Psal. 43.5
- [Luke 1.79] 570 but an *overshadowing of the Holy Ghost*. And so beloved, if you have sufficiently considered, first, our generall easinesse of falling into the Passive scandall, of being offended in others, by misinterpreting their proceedings, and then the generall scandals which the world tooke at Christ, and his Gospell, The Philosophers, that it was an ignorant religion, (where you saw, *That the learned the adversary is, the sooner he is satisfied*) And the worldly and carnall man, that it was a dishonourable, an unpleasurable, an unprofitable Religion, (where you saw, that it were no Diminution to our Religion, if it were all
- [Luke 1.35]

that, but it is none of it) If you have also considered the particular
 580 passive scandall that Christ deprehended in those two Disciples of
John, That they would doe more then Christ practised or prescribed,
 (where you saw also the distemper of those, that are derived from
 them, both those that thinke there are some sinners whom Christ
 cannot save, and those who thinke there are no sinners whom they
 cannot save, by their *Supererogations*) And considered lastly, the
 way that Christ tooke, to deuest these men of this offence, and passive
 scandall, which was to call them to the consideration of *good workes*,
 and of the *best workes*, which he that doth them, can doe, (where you
 have also seen, that Christ makes that our best work, *To preach the*
 590 *Gospell to the poore*, both because the poore are destitute of other
 comforts, and because their very poverty hath soupled them, and
 mellowed them, and macerated, and matured, and disposed them, by
 corrections to instructions) If you have received all this, you have
 received all that we proposed for the first part, the injunction, the
 precept, the way, *Be not scandalized, be not offended in me*. And
 now, that which I suspected at first, is faln upon me, that is to thrust
 our other part into a narrow conclusion, though it be *blessednesse* it
 selfe, everlasting blessednesse; so we must; so we shall; *blessed is he*,
 (there's the remuneration, the promise, the end) *whosoever is not*
 600 *offended in me. Blessed*.

The Heathen, who saw by the light of nature, that they could
 have no Beeing, if there were no God, (for it is from one of them-
 selves, that Saint *Paul* says, *In him we live, and move, and have our*
Beeing, and *Genus ejus sumus*, we are the off-spring of God) saw also
 by the same light of nature, that they could have no well-beeing, if
 there were no Blessednesse. And therefore, as the Heathen multiplied
 Gods to themselves, so did they also multiply blessednesse. They
 brought their *Jupiters* to *three hundred*, says *Varro*; And from the
 same author, from *Varro*, does Saint *Augustin* collect almost *three*
 610 *hundred severall opinions* of *Blessednesse*. But, *In multitudine nul-*
litas, says *Tertullian* excellently; as where there are many Gods, there
 is no God, so where there are many blessednesses imagined, there is
 no blessednesse possessed. Not but that, as the *Sunne* which moves
 onely in his owne Spheare in heaven, does yet cast downe beames and
 influences into this world, so that blessednesse which is truly, onely in

2 Part
 Blessed
 Act. 17.28

Psal. 144. 15

heaven, does also cast downe *beames* and *influences* hither, and gild, and enamell, yea inanimate the blessings of God here, with the true name, the true nature of blessednesse. For, though the vulgat edition doe read that place, thus, *Beatum dixerant populum*, the world
⁶²⁰ thought that people blessed that were so, that is, Temporally blessed, as though that were but an imaginary, and not a true blessednesse; and howsoever it have seemed good to our Translators, to insert into that verse a *discretive particle*, a particle of difference, Yea, (*Blessed are the people that are so*) that is, Temporally blessed, Yea, *blessed are the people whose God is the Lord*, yet, in truth, in the *Originall*, there is *no such discretive particle*, no word of difference, no *yea*, in the text, but both the clauses of that verse are carried in one and the same tenor, *Blessed are the people that are so, Blessed are the people whose God is the Lord*; that is, that people whom the Lord hath blessed so,
⁶³⁰ with *Temporall* blessings, is bound to beleieve those temporal blessings, to be seales and evidences to them that the Lord is their God. So then there is a *Viatory*, a preparatory, an initiatory, an inchoative blessednesse in this life. What is that? All agree in this definition, that blessednesse is that *in quo quiescit animus*, in which the minde, the heart, the desire of man hath settled, and rested, in which it found a *Centricall* reposednesse, an acquiescence, a contentment. Not that which might satisfie any *particular* man; for, so the object would be infinitely various; but that, beyond which no man could propose any thing; And is there such a blessednesse in this life? There is. *Fecisti*
 August. ⁶⁴⁰ *nos Domine ad te, & inquietum est Cor nostrum, donec quiescat in te*; Lord thou hast made us for thy selfe, and our heart cannot rest, till it get to thee. But can we come to God here? We cannot. Where's then our viatory, our preparatory, our initiatory, our inchoative blessednesse? Beloved, though we cannot come to God here, here *God comes to us*; Here, in the *prayers* of the Congregation God comes to us; here, in his Ordinance of *Preaching*, God delivers himselfe to us; here in the administration of his *Sacraments*, he seals, ratifies, confirms all unto us; And to rest in these his seals and means of reconciliation to him, this is not to *be scandalised, not to be*
⁶⁵⁰ *offended in him*; and, not to be offended in him, *not to suspect* him or these meanes which he hath ordained, this is our viatory, our preparatory, our initiatory and inchoative Blessednesse, beyond which, noth-

ing can be proposed in this life. And therefore, as the *Needle* of a *Sea-compass*, though it shake long, yet will rest at last, and though it do not look directly, exactly to the North Pole, but have some *variation*, yet, for all that variation, will rest, so, though thy heart have some variations, some deviations, some aberrations from that direct point, upon which it should be bent, which is an absolute conformity of thy will to the will of God, yet, though thou lack something of that, afford thy soul rest: settle thy soule in such an *infallibility*, as this present condition can admit, and beleieve, that God receives glory as well in thy *Repentance*, as in thine *Innocence*, and that the mercy of God in Christ, is as good a pillow to rest thy soule upon *after* a sinne, as the *grace* of God in Christ is a shield, and protection for thy soule, before. In a word, this is our viatory, our preparatory, our initiatory, and inchoative blessedness, beyond which there can bee no blessedness proposed here, first to receive a satisfaction, an acquiescence, that there are certaine and constant meanes ordained by Christ, for our reconciliation to God in him, in all cases, in which a Christian soule can bee distressed, that such a treasure there is deposited by him, in the Church, And then, the testimony of a rectified Conscience, that thou hast sincerely applied those generall helpes to thy particular soule. Come so farre, and then, as the *Suburbs* touch the City, and *the Porch* the Church, and deliver thee into it, so shall this Viatory, this preparatory, this initiatory and inchoative blessednesse deliver thee over to the everlasting blessednesse of the Kingdome of heaven. Of which everlasting blessednesse, I would ask leave, not so much of you; (yet of you too, for with you, I would not be over-bold) but I would aske leave of the Angels of heaven, leave of the holy Ghost himself, to venture to say a little, of this everlasting blessednesse: The tongues of Angels cannot, the tongues of the holy Ghost, the Authors of the books of Scripture have not told us, what this blessednesse is; And what then shall we say, but this?

Blessednesse it self, is God himselfe; our blessednesse is our possession; our union with God. In what consists this? A great limbe of the Schoole with their *Thomas*, place this blessednesse, this union with God, *In visione*, in this, That in heaven *I shall see God*, see God essentially, *God face to face*, God as he is. We do not see one another

In Caelis

[1 Cor.
13.12]

August.

⁶⁹⁰ so, in this world; In this world we see but outsides; In heaven I shall see God, and God essentially. But then another great branch of the Schoole, with their *Scotus*, place this blessednesse, this union with God, *in Amore*, in this, that in heaven, I shall love God. Now love presumes knowledge; for, *Amari nisi nota non possunt*, we can love nothing, but that which we do, or think we do understand. There, in heaven, I shall *know* God, so, as that I shall be admitted, not onely to an *Adoration* of God, to an *admiration* of God, to a *prosternation*, and reverence before God, but to an *affection*, to an office, of more familiarity towards God, of more equality with God, I shall *love*

⁷⁰⁰ God. But even love it selfe, as noble a passion as it is, is but a paine, except we enjoy that we love; and therefore another branch of the Schoole, with their *Aureolus*, place this blessednesse, this union of our souls with God, *in Gaudio*, in our joy, that is, in our enjoying of God. In this world we enjoy nothing; enjoying presumes perpetuity; and here, all things are fluid, transitory: There I shall enjoy, and possesse for ever, God himself. But yet, every one of these, to *see* God, or to *love* God, or to *enjoy* God, have seemed to some too narrow to comprehend this blessednesse, beyond which, nothing can be proposed; and therefore another limbe of the Schoole, with their

⁷¹⁰ *Bonaventure*, place this blessednesse *in all these* together. And truly, if any of those did exclude any of these, so, as that I might *see* God, and not *love* him, or love God, and not *enjoy* him, it could not well be called *blessednesse*; but he that hath any one of these, hath every one, all: And therefore the greatest part concurre, and safely, *In visione*, That vision is *beatification*, to see God, as he is, is that blessednesse.

There then, in heaven, I shall have *continuitatem Intuendi*; It is not onely *vision*, but *Intuition*, not onely a seeing, but a beholding, a contemplating of God, and that *in Continuitate*, I shall have an un-

⁷²⁰ interrupted, an un-intermitted, an un-discontinued sight of God; I shall looke, and never looke off; not looke, and looke againe, as here, but looke, and looke still, for that is, *Continuitas intuendi*. There my soule shall have *Inconcussam quietem*; we need owe *Plato* nothing; but we may thank *Plato* for this expression, if he meant so much by this *Inconcussa quies*, That in heaven my soule shall sleep, not onely without trouble, and startling, but without rocking, without any other

help, then that peace, which is in it selfe; My soule shall be thoroughly awake, and thoroughly asleep too; still busie, active, diligent, and yet still at rest. But the Apostle will exceed the Philosopher, St. *Paul* will
⁷³⁰ exceed *Plato*, as he does when he sayes, I shall be *unus spiritus cum Deo*, I shall be still but the servant of my God, and yet I shall be *the same spirit with that God*. When? *Dies quem tanquam supremum reformidas, æterni natalis est*, sayes the Morall mans Oracle, *Seneca*. Our last day is our first day, our *Saturday* is our *Sunday*, our *Eve* is our *Holyday*, our *sun-setting* is our *morning*, the day of our death, is the first day of our eternall life. The next day after that, which is the day of judgement, *Veniet dies, quæ me mihi revelabit*, comes that day that shall show me to my selfe; here I never saw my selfe, but in disguises: There, Then, I shall see my selfe, and see God too. *Totam*
⁷⁴⁰ *lucem, & Totus lux aspiciam*; I shall see the whole light; Here I see some parts of the ayre enlightned by the Sunne, but I do not see the whole light of the Sunne; There I shal see God intirely, all God, *totam lucem*, and *totus lux*, I my self shal be al light to see that light by. Here, I have one faculty enlightned, and another left in darknesse: mine *understanding* sometimes cleared, my *will*, at the same time perverted. There, I shall be all light, no shadow upon me; my soule invested in the *light of joy*, and my body in the *light of glory*. How glorious is God, as he looks down upon us, through the Sunne? How glorious in that glasse of his? How glorious is God, as he looks out amongst
⁷⁵⁰ us through *the King*? How glorious in that Image of his? How glorious is God, as he calls up our eyes to him, in the beauty, and splendor, and service of the Church? How glorious in that spouse of his? But how glorious shall I conceive this light to be, *cum suo loco viderim*, when I shall see it, in his owne place. In that Spheare, which though a Spheare, is a Center too; In that place, which, though a place, is all, and every where. I shall see it, in the face of that God, who is all face, all manifestation, all Innotescence to me, (for, *facies Dei est, qua Deus nobis innotescit*, that's Gods face to us, by which God manifests himselfe to us) I shall see this light in his face, who is
⁷⁶⁰ all face, and yet all hand, all application, and communication, and delivery of all himselfe to all his Saints. This is *Beatitudo in Auge*, blessednesse in the Meridionall height, blessednesse in the South point, in a perpetuall Sommer solstice, beyond which nothing can be

1 Cor. 6.17

August.

proposed, to see God so, Then, There. And yet the farmers of heaven and hell, the merchants of soules, *the Romane Church*, make this blessednesse, but an under degree, but a kinde of apprenticeship; after they have beatified, declared a man to be blessed in the fruition of God in heaven, if that man, in that inferiour state doe good service to that Church, that they see much profit will rise, by the devotion,
⁷⁷⁰ and concurrence of men, to the worship of that person, then they will proceed to a *Canonization*; and so, he that in his *Novitiat*, and years of probation was but blessed *Ignatius*, and blessed *Xavier*, is lately become Saint *Xavier*, and Saint *Ignatius*. And so they pervert the right order, and method, which is first to come to *Sanctification*, and then to *Beatification*, first to holinesse, and then to blessednesse. And in this method, our blessed God bee pleased to proceed with us, by the operation of his holy Spirit, to bring us to *Sanctification* here, and by the merits and intercession of his glorious Sonne, to *Beatifica-*
⁷⁸⁰ *tion* hereafter. That so not being offended in him, but resting in those meanes and seales, of reconciliation, which thou hast instituted in thy Church, wee may have life, and life more abundantly, life of grace here, and life of glory there, in that kingdome, which thy Sonne, our Saviour Christ Jesus hath purchased for us, with the inestimable price of his incorruptible bloud. *Amen.*

Number 5.

Preached upon Christmas day. [? 1629]

JOHN 10.10. *I AM COME THAT THEY MIGHT HAVE LIFE, AND THAT THEY MIGHT HAVE IT MORE ABUNDANTLY.*

THE CHURCH celebrates this day, the Birth of our Lord and Saviour Christ Jesus, blessed for ever; And though it fall amongst the shortest dayes in the yeere, yet of all the Festivals in the yeere, it is the longest: It is a day that consists of twelve dayes; A day not measured by the naturall and ordinary motion of the Sun, but by a supernaturall and extraordinary Star, which appeared to the Wisemen of the East, this day, and brought them to Christ, at Bethlem, upon Twelfe day. That day, Twelfe day, the Church now calls the Epiphany; The ancient Church called this day (Christmas¹⁰ day) the Epiphany. Both dayes together, and all the dayes betweene, This day, when Christ was manifested to the Jews, in the Shepheards by the Angels, and Twelfe day, when Christ was manifested to the Gentiles in those Wisemen of the East, make up the Epiphany, that is, the manifestation of God to man. And as this day is in such a respect a longer day then others, so, if we make longer houres in this day, then in other dayes; if I extend this Sermon, if you extend your Devotion, or your Patience, beyond the ordinary time, it is but a due, and a just celebration of the Day, and some accommodation to the Text, for, I am come, as he, in whose Name and Power I come, came; and²⁰ he tels you, that *He came that you might have life, and might have it more abundantly.*

God, who vouchsafed to be made Man for man, for man vouchsafes also to doe all the offices of man towards man. He is our Father, for

Mal. 2.10

Esay 45.9

Rom. 9.21

Gen. 1.27

Gen. 3.21

Gen. 1.29

Luke

10.[33]

1 Cor. 3.6

Acts 20.32

Psal. 127.1

Mat. 4.19

Joh. 10.2

Ver. 3

V. 4

V. 11

he made us: Of what? Of clay; So God is *Figulus*, so in the Prophet; so in the Apostle, God is our Potter. God stamped his Image upon us, and so God is *Statuarius*, our Minter, our Statuary. God clothed us, and so is *vestiarius*; he hath opened his wardrobe unto us. God gave us all the fruits of the earth to eate, and so is *æconomus*, our Steward. God poures his oyle, and his wine into our wounds, and so³⁰ is *Medicus*, and *Vicinus*, that Physitian, that Neighbour, that Samaritan intended in the Parable. God plants us, and waters, and weeds us, and gives the increase; and so God is *Hortulanus*, our Gardiner. God builds us up into a Church, and so God is *Architectus*, our Architect, our Builder; God watches the City when it is built; and so God is *Speculator*, our Sentinell. God fishes for men, (for all his *Iohns*, and his *Andrews*, and his *Peters*, are but the nets that he fishes withall) God is the fisher of men; And here, in this Chapter, God in Christ is our Shepheard. The book of *Iob* is a representation of God, in a Tragique-Comedy, lamentable beginnings comfortably ended:
⁴⁰ The book of the Canticles is a representation of God in Christ, as a Bridegroom in a Marriage-song, in an Epithalamion: God in Christ is represented to us, in divers formes, in divers places, and this Chapter is his Pastorall. The Lord is our Shepheard, and so called, in more places, then by any other name; and in this Chapter, exhibits some of the offices of a good Shepheard. Be pleased to taste a few of them. First, he sayes, *The good Shepheard comes in at the doore*, the right way. If he come in at the window, that is, alwayes clamber after preferment; If he come in at vaults, and cellars, that is, by clandestin, and secret contracts with his Patron, he comes not the
⁵⁰ right way: When he is in the right way, *His sheep heare his voyce*: first there is a voyce, He is heard; Ignorance doth not silence him, nor lazinesse, nor abundance of preferment; nor indiscreet, and dis-tempered zeale does not silence him; (for to induce, or occasion a silencing upon our selves, is as ill as the ignorant, or the lazie silence) There is a voyce, and (sayes that Text) it is his voyce, not alwayes another in his roome; for (as it is added in the next verse)
The sheep know his voyce, which they could not doe, if they heard it not often, if they were not used to it. And then, for the best testimony, and consummation of all, he sayes, *The good Shepheard gives*
⁶⁰ *his life for his sheep*. Every good Shepheard gives his life, that is,

spends his life, weares out his life for his sheep: of which this may be one good argument, That there are not so many crazie, so many sickly men, men that so soon grow old in any profession, as in ours. But in this, Christ is our Shepheard in a more peculiar, and more incommunicable way, that he is *Pastor humani generis, & esca*; first, that he feeds not one Parish, nor one Diocesse, but *humanum genus*, all Mankinde, the whole world, and then feeds us so, as that he is both our *Pastor*, and our *Pasture*, he feeds us, and feeds us with himselfe, for, *His flesh is meat indeed, and his bloud is drink indeed*. And

Maximus

Joh. 6.[55]

Leo

⁷⁰ therefore *Honor celebratur totius gregis, per annua festa pastoris*: As often as we come to celebrate the comming of this Shepheard, in giving that honour, we receive an honour, because that is a declaration, that we are the sheepe of that pasture, and the body of that head. And so much being not impertinently said, for the connexion of the words, and their complication with the day, passe we now to the more particular distribution and explication thereof, *I am come that they might have life, and that they might have it more abundantly*.

Divisio

In these words, our parts will be three; for, first we must consider the Persons, The Shepheard and the sheep, God and Man, Him and
⁸⁰ Them, Them indefinitely, all them, all men, *I came*, sayes Christ, I alone, *that they*, all they *might have life*: And secondly we consider the action it self, as it is wrapped up in this word, *veni, I came*; for, that is first, that he who was alwaies omnipresent, every where before, did yet study a new way of comming, and communicating himself with man, *veni, I came*, that is, *novo modo veni*, I came by a new way; And then, that he, who fed his former flock but with Prophetesies, and promises, that he would come, feeds us now with actuall performances, with his reall presence, and the exhibition of himself. And lastly we shall consider the end, the purpose, the benefit
⁹⁰ of his comming, which is *life*: And first, *ut daret*, that he might give life, bring life, offer life to the world, (which is one mercy) and then, *ut haberent*, that we might have it, embrace it, possesse it, (which is another) and, after both, a greater then both, that we might have this life *abundantiùs*, more abundantly; which is, first, *abundantiùs illis*, more abundantly then other men of this world, and then *abundantiùs ipsis*, more abundantly then we our selves had it in this world, in the world to come; for, therefore *he came, that we might have life, and might have it more abundantly*.

I Part

Personæ

First then, in our first part, we consider the Persons, The Shep-
¹⁰⁰ heard and the Sheepe, Him and Them, God and Man; of which
 Persons, the one for his Greatnesse, God, the other for his littlenesse,
 man, can scarce fall under any consideration. What eye can fixe it self
 upon East and West at once? And he must see more then East and
 West, that sees God, for God spreads infinitely beyond both: God
 alone is all; not onely all that is, but all that is not, all that might be,
 if he would have it be. God is too large, too immense, and then man
 is too narrow, too little to be considered; for, who can fixe his eye
 upon an Atome? and he must see a lesse thing then an Atome, that
 sees man, for man is nothing. First, for the incomprehensiblenesse

Deus

¹¹⁰ of God, the understanding of man, hath a limited, a determined lati-
 tude; it is an intelligence able to move that Spheare which it is fixed
 to, but could not move a greater: I can comprehend *naturam natu-
 ratam*, created nature, but for that *natura naturans*, God himselfe,
 the understanding of man cannot comprehend. I can see the Sun in a
 looking-glasse, but the nature, and the whole working of the Sun I
 cannot see in that glasse. I can see God in the creature, but the nature,
 the essence, the secret purposes of God, I cannot see there. There
 is *defatigatio in intellectualibus*, sayes the saddest and soundest of
 the Hebrew Rabbins, the soule may be tired, as well as the body, and
¹²⁰ the understanding dazeled, as well as the eye. It is a good note of the
 same Rabbi, upon those words of *Solomon*, *fill not thy selfe with
 hony, lest thou vomit it*, that it is not said, that if thou beest cloyd
 with it, thou maist be distasted, disaffected towards it after, but
 thou maist vomit it, and a vomit works so, as that it does not
 onely bring up that which was then, but that also which was formerly
 taken. Curious men busie themselves so much upon speculative subtil-
 ties, as that they desert, and abandon the solid foundations of
 Religion, and that is a dangerous vomit; To search so farre into the
 nature, and unrevealed purposes of God, as to forget the nature, and
¹³⁰ duties of man, this is a shrewd surfet, though of hony, and a danger-
 ous vomit. It is not needfull for thee, to see the things that are
 in secret, sayes the wise man; *non indiges*, thou needest not that
 knowledge: Thou maist doe well enough in this world, and bee Gods
 good servant, and doe well enough in the next world, and bee a
 glorious Saint, and yet never search into Gods secrets. *Te decet*

R. Moses

Prov. 25.16

Ecclus. 3.23

Psal. 65.1

Hymnus, (so the vulgar reads that place) To thee, O Lord, belong our Hymnes, our Psalmes, our Prayses, our cheerefull acclamations; and conformably to that, we translate it, *Praise waiteth for thee, O God in Sion*: But if we will take it according to the Originall, it must be, *Tibi silentium laus est*, Thy praise, O Lord, consists in silence: That that man praises God best, that sayes least of him; of him, that is of his nature, of his essence, of his unrevealed will, and secret purposes. *O that men would praise the Lord*, is *Dauids* provocation to us all, but how? *O that men would praise the Lord, and declare his wondrous works to the sons of men!* but not to goe about to declare his unrevealed Decrees, or secret purposes, is as good a way of praising him, as the other. And therefore, *O that men would praise the Lord*, so, forbear his Majesty, when he is retired into himselfe, in his Decrees, and magnifie his Majesty, as he manifests himselfe to us, in the execution of those Decrees; of which, this in our Text is a great one, that he that is infinitely more then all, descended to him, that is infinitely lesse then nothing; which is the other person whom we are to consider in this part, *ille illis*, I to them, God to us.

[Psa. 107.8]

The Hebrew Doctors almost every where repeat that adage of theirs, *lex loquitur linguam filiorum hominum*, God speakes mens language, that is, the Holy Ghost in the Scriptures descends to the capacity and understanding of man, and so presents God in the faculties of the minde of man, and in the lineaments of the body of man. But yet, say they, there is never braine, nor liver, nor spleene, nor any other inward part ascribed to God, but onely the heart. God is all heart, and that whole heart, that inexhaustible fountaine of love, is directed wholly upon man. And then, though in the Scriptures, those bodily lineaments, head and feet, and hands, and eyes, and eares be ascribed to God, God is never said to have shoulders; for, say they, shoulders are the subjects of burdens, and therein the figures of patience, and so God is all shoulder, all patience; he heares patiently, he sees patiently, he speakes patiently, he dyes patiently: And is there a patience beyond that? In Christ there is, he suffers patiently a quotidian Crucifying; we kill the Lord of Life every day, every day we make a mock of Christ Jesus, and tread the blood of the Covenant under our feet every day: And as though all his passion, and blood, and wounds, and heart, were spent by our

Illis

former oathes, and blasphemies, we crucifie him dayly by our dayly sins, that we might have new blood, and heart, and wounds to sweare by; and all this hee suffers patiently, and after all this, *ille illis*, to this man, this God comes.

- Illis, qui nihil*
Esay 40.15 He to us, God to man; all to nothing: for upon that we insist first, as the first disproportion betweene us, and so the first exaltation of his mercy towards us. *Man is*, sayes the Prophet *Esay*, *Quasi stilla*
¹⁸⁰ *situlae*, *As a drop upon the bucket*. Man is not all that, not so much as that, as a drop upon the bucket, but *quasi*, something, some little thing towards it; and what is a drop upon the bucket, to a river, to a sea, to the waters above the firmament? Man to God? *Man is*, sayes the same Prophet in the same place, *Quasi momentum stateræ*; we translate it, *As small dust upon the balance*: Man is not all that, not that small graine of dust; but *quasi*, some little thing towards it: And what can a graine of dust work in governing the balance? What is man that God should be mindfull of him? Vanity seemes to be the lightest thing, that the Holy Ghost could name; and when he had
¹⁹⁰ named that, he sayes, and sayes, and sayes, often, very, very often, *All is vanity*. But when he comes to waigh man with vanity it selfe, he findes man lighter then vanity: *Take*, sayes he, *great men, and meane men altogether, and altogether they are lighter then vanity*. When that great Apostle sayes of himselfe, that he was in *nothing behinde the very chieftest of the Apostles*, and yet, for all that, sayes he was nothing; who can think himselfe any thing, for being a Giant in proportion, a Magistrate in power, a Rabbi in learning, an Oracle in Counsell? Let man be something; how poore, and inconsiderable a ragge of this world, is man? Man, whom *Paracelsus*
²⁰⁰ would have undertaken to have made, in a Limbeck, in a Furnace: Man, who, if they were altogether, all the men, that ever were, and are, and shall be, would not have the power of one Angel in them all, whereas all the Angels, (who, in the Schoole are conceived to be more in number, then, not onely all the Species, but all the individualls of this lower world) have not in them all, the power of one finger of Gods hand: Man, of whom when *David* had said, (as the lowest diminution that he could put upon him)
Ps. 22.6 *I am a worme and no man*, He might have gone lower, and said, I am a man and no worm; for man is so much lesse then a worm, as that

²¹⁰ wormes of his own production, shall feed upon his dead body in the grave, and an immortall worm gnaw his conscience in the torments of hell. And then, if that which God, and God in the counsaile and concurrence, and cooperation of the whole Trinity hath made thee, Man, be nothing, canst thou be proud of that, or think that any thing which the King hath made thee, a Lord, or which thy wife hath made thee, Rich, or which thy riches have made thee, an Officer? As *Iob* sayes of impertinent comforters, miserable comforters, so I say of these Creations, miserable creations are they all. Only as thou maist be a new creature in Christ Jesus, ²²⁰ thou maist be something; for that's a nobler, and a harder creation then the first; when God had a clod of red earth in his hand, to make me in *Adam*, he had more towards his end, then when he hath me, an unregenerate, and rebellious soule, to make a new creature in Christ Jesus. And yet *Ille illis*, to this man comes this God, God that is infinitely more then all, to man that is infinitely lesse then nothing, which was our first disproportion, and the first exaltation of his mercy; and the next is, *Ille illis, Illis qui hostes*, that this God came to this man, then when this man was a professed enemy to this God.

²³⁰ *Si contrarium Deo quæras nihil est*, saies S. *Augustine*. If thou aske me what is contrary to God, I cannot say, that any thing is so; for, whatsoever is any thing, hath a beeing, and whatsoever hath so, hath in that very beeing some affinity with God, some assimilation to God; so that nothing is contrary to God. If thou aske mee, *Quis hostis*, who is an enemy to GOD, I cannot say that of any thing in this World, but man. That viper that flew at Saint *Paul*, was not therein an enemy to GOD; that viper did not direct it selfe upon S. *Paul*, as S. *Paul* was a usefull, and a necessary instrument of Christ; But S. *Paul* himselfe was a direct enemy ²⁴⁰ to Christ himselfe, *Tu me*, thou persecutest me, saies Christ himselfe unto him. And if we be not all enemies to God in such a direct opposition, as that we sinne therefore because that sinne violates the majesty of God, (and yet truly every habituall, and deliberated sinne amounts to almost as much, because in every such sinne, we seeme to try conclusions, whether God can see a sinne, or be affected with a sinne, or can, or cares to punish a sinne,

*Illis qui
Hostes*

Acts 28.[3]

[Acts 9.4]

as though we doubted whether God were a present God, or a pure God, or a powerfull God, and so consequently whether there be any God or no) If we be not all enemies to God, in this kind, yet in
²⁵⁰ adhering to the enemy we are enemies; In our prevarications, and easie betrayings, and surrendring of our selves to the enemy of his kingdom, Satan, we are his enemies. For small wages, and ill-paid pensions we serve him; and lest any man should flatter and delude himselfe, in saying, I have my wages, and my reward before hand, my pleasures in this life, the punishment, (if ever) not till the next, The Apostle destroyes that dreame, with that question of confusion, *What fruit had you then in those things, of which you are now ashamed?* Certainly sin is not a gainfull way; without doubt more men are impoverished, and beggered by sinful courses, then enriched;
²⁶⁰ what fruit had they? says the Apostle, and sin cannot be the way of honour, for we dare not avow our sins, but are ashamed of them, when they are done; fruitlesness, unprofitableness before, shame and dishonor after, and yet for these we are enemies to God; and yet for all this God comes to us; *Ille illis*, the Lord of Hosts, to naked and disarmed man, the God of peace to this enemy of God. Some men will continue kinde, where they finde a thankfull receiver, but *God is kinde to the unthankfull*, sayes Christ himselfe. There may be found a man that will dye for his friend, sayes he; but God dyed for his enemies: Then when ye were enemies, you were reconciled
²⁷⁰ to God by the death of his Son. To come so in-gloriously, he that is infinitely more then all, to him that is infinitely lesse then nothing, (that was our first disproportion, and the first exaltation of his mercy) to come, (shall we venture to say so) so selfe proditoriously, as to betray himselfe and deliver himselfe to his enemies, (that was our second) is equalled, at least, in a third, *ille illis*, he to them, that is *unus omnibus*, he alone for the salvation of all men, as it is expresly said, for this word in our Text, *they*, hath no limitation, I came, I alone, that they, all they might be the better.

*Illis
omnibus*

²⁸⁰ Some of the ancient Fathers, delivering the mercies of God, so, as the articles of our Church enjoyne them to bee delivered, that is, generally, as they are delivered in the Scriptures, have delivered them so over-generally, that they have seemed loth to thinke the devill himselfe excluded from all benefit of Christs comming. Some of the

Rom. 6.21

Luke 6.35

[Rom. 5.10]

2 Cor. 5.14

later Authors in the Roman Church, (who, as pious as they pretend to be towards the Fathers, are apter to discover the nakednesse of the Fathers, then we are) have noted in *Iustin Martyr*, and in *Epiphanius*, and in *Clement* of Alexandria, and in *Oecumenius*, (and *Oecumenius* is no single Father, but *Pater patratus*, a manifold Father, a complicated father, a Father that collected Fathers) and
²⁹⁰ even in *S. Ierome* himselfe, and *S. Ambrose* too, some inclinations towards that opinion, that the devill retaining still his faculty of free will, is therefore capable of repentance, and so of benefit by this comming of Christ; And those Authors of the Roman Church, that modifie the matter, and excuse the Fathers herein, excuse them no other way but this, that though that opinion and doctrine of those Fathers, bee not true in it selfe, yet it was never condemned by any Councell, nor by any ancient Father. So very far, did very many goe in enlarging the mercies of God in Christ, to all. But waiving this over-large extention and profusion thereof, and directing
³⁰⁰ it upon a more possible, and a more credible object, that is, Man; *S. Cyril* of Alexandria, speaking of the possibility of the salvation of all men, saies, by way of objection to himselfe, *Omnes non credunt*, How can all be saved since all doe not beleeeve? but, saies he, Because actually they do not beleeeve, is it therefore impossible they should beleeeve? And for actuall beleefe, saies he, though all doe not, yet so many doe, *ut facîle qui pereant, superent*, that, by Gods goodnesse, more are saved, then lost, saies that Father of tender and large bowels, *S. Cyril*. And howsoever he may seeme too tender, and too large herein, yet it is a good peece of counsaile, which that Rabbi
³¹⁰ whom I named before, gives, *Ne redarguas ea falsitatis, de quorum contrariis nulla est demonstratio*, Be not apt to call any opinion false, or hereticall, or damnable, the contrary whereof cannot be evidently proved. And for this particular, the generall possibility of salvation, all agree that the merit of Christ Jesus is sufficient for all. Whether this all-sufficiency grow *ex intrinseca ratione formali*, out of the very nature of the merit, the dignity of the person being considered, or grow *ex pacto, & acceptatione*, out of the acceptation of the Father, and the contract betweene him and the Son, for that, let the *Thomists*, and the *Scotists*, in the Roman Church wrangle. All agree,
³²⁰ that there is enough done for all. And would God receive enough for

Moses

all, and then, exclude some, of himselfe, without any relation, any consideration of sinne? God forbid. Man is called by divers names, names of lownesse enough, in the Scriptures; But, by the name of *Enosh*, *Enosh* that signifies *meere misery*, Man is never called in the Scriptures, till after the fall of *Adam*. Onely sinne after, and not any ill purpose in God before, made man miserable. The manner of expressing the mercy of God, in the frame and course of Scriptures, expresses evermore the largenesse of that mercy. Very often, in the Scriptures, you shall finde the person suddenly changed; and when

³³⁰ God shall have said in the beginning of a sentence, I will shew mercy unto them, them, as though he spoke of others, presently, in the same sentence, he will say, my loving kindnesse will I not draw from thee; not from thee, not from them, not from any; that so whensoever thou hearest of Gods mercy proposed to them, to others, thou mightest beleve that mercy to bee meant to thee, and whensoever they, others heare that mercy proposed to thee, they might beleve it to be meant to them. And so much may, to good purpose, be observed out of some other parts of this Chapter, in another translation. In the third verse it is said, *His sheepe heare his*

³⁴⁰ *voice*, In the Arabique translation it is *Oves audit*, *His sheepe* in the plurall, *does heare*, in the singular. God is a plurall God, and offers himselfe to all, collectively; God is a singular God, and offers himselfe to every man, distributively. So also is it said there, *Nominibus suo*, *He calls his sheepe by their names*; It is *names* in the plurall, and *theirs*, in the singular: whatsoever God proposes to any, he intends to all. In which contemplation, *S. Augustine* breaks out into that holy exclamation, *O bone omnipotens qui sic curas unumquemque nostrum, tanquam solum cures, & sic omnes tamquam singulos*, O good and mighty God, who art as loving to every man, as to all mankind,

³⁵⁰ and meanest as well to all mankind, as to any man. Be pleased to make your use of this note, for the better imprinting of this largenesse of Gods mercy. *Moses* desires of God, that he would shew him *Vias suas*, *His waies*, his proceedings, his dealings with men; that which he calls after, *Gloriam suam*, *His glory*, how he glorifies himselfe upon man, God promises him in the next verse, that he will shew him *Omne bonum*, *All his goodnesse*, God hath no way towards man but goodnesse, God glorifies himselfe in nothing upon man, but in his owne

Exod. 33.13

V. 18

V. 19

goodnesse. And therefore when God comes to the performance of this promise, in the next Chapter, he shoves him his way, and his
³⁶⁰ glory, and his goodnesse, in shewing him that he is a mercifull God, a gracious God, a long-suffering God, a God that forgives sins and iniquities, and (as the Hebrew Doctors note) there are thirteen attributes, thirteen denotations of God specified in that place, and of all those thirteen, there is but one that tastes of judgement, (That he will punish the sins of Fathers upon Children.) All the other twelve are meerly, wholly mercy; such a proportion hath his mercy above his justice, such a proportion, as that there is no cause in him, if all men be not partakers of it. Shall we say, (sayes S. Cyril) *Melius agriculturam non exerceri, si quæ nocent tolli non possunt*, It were better
³⁷⁰ there were no tillage, then that weeds should grow, *Melius non creasse*, better that God had made no men, then that so many should be damned? God made none to be damned; And therefore though some would expunge out of our Litany, that Rogation, that Petition, That thou wouldst have mercy upon all men; as though it were contrary to Gods purpose to have mercy upon all men; yet S. Augustine enlarges his charity soe far, *Libera nos Domine, qui jam invocamus te*, deliver us O Lord, who do now call upon thee, *Et libera eos qui nondum invocant, ut invocent te, & libera eos*, and deliver them who do not yet call upon thee, that they may call upon thee, and be farther
³⁸⁰ delivered by thee. But it is time to passe from this first part, the consideration of the Persons, *Ille Illis*, that God who is infinitely more then All, would come to man who is infinitely lesse then nothing; that God who is the God of peace, would come to man his professed enemy; that God, the only Son of God, would come to the reliefe of man, of all men, to our second generall part, the action it self, so far as it is enwrapped in this word, *Veni, I came; I came that they might have life*.

Through this second part, *veni, I came*, we must passe apace; because, upon the third, the end of his comming, (*that they might have*
³⁹⁰ *life*) we must necessarily insist some time. In this therefore, wee make but two steps; And this the first, that that God who is omnipresent, alwayes every where, in love to man, studied a new way of comming, of communicating himselfe to man; *veni, I came, novo modo*, so as I was never with man before. The rule is worth the repeating, *lex*

- loquitur linguam filiorum hominum*, God speakes mans language, that is, so, as that he would be understood by man. Therefore to God, who alwayes fills all places, are there divers Positions, and Motions, and Transitions ascribed in Scriptures. In divers places is God said to sit; *Sedet Rex, The Lord sitteth King for ever*. Howsoever the
- Psal. 29.10 ⁴⁰⁰ Kings of the earth be troubled, and rayased, and throwne downe againe, and troubled, and raised, and throwne downe by him, yet the Lord sitteth King for ever. *Habitat in Caelis*, sayes David, and yet *sedet in circulis terræ*, sayes Esay, *The Lord dwelleth in the heavens*, and yet hee *sits upon the compasse of this earth*: Where no earthquake shakes his seat; for *sedet in confusione* (as one Translation reads that place, *Psal. 29.10.*) *The Lord sitteth upon the flood*, (so wee reade it) what confusions soever disorder the world, what floods soever surround and overflow the world, the Lord sits safe. Other
- Esay 26.21 phrases there are of like denotation. *Exit de loco, Behold the Lord*
- Hose. 5.15 ⁴¹⁰ *commeth out of his place*; that is, he produces, and brings to light, things which he kept secret before. And so, *Revertar ad locum, I will goe, and returne to my place*; that is, I will withdraw the light of my countenance, my presence, my providence from them. So that heaven is his place, and then is he said to come to us, when he manifests himself unto us in any new manner of working. In such a sense was God
- Deut. 32.40 come to us, when he said, *I lift up my hands to heaven, and say, I live for ever*. Where was God when he lifted up his hands to heaven? Here, here upon earth, with us, in his Church, for our assurance, and our establishment, making that protestation (denoted in the lifting
- August. ⁴²⁰ up of his hands to heaven) that he lived for ever, that he was the everliving God, and that therefore we need feare nothing. God is so omnipresent, as that the Ubiquitary will needs have the body of God every where: so omnipresent, as that the Stancarist will needs have God not only to be in every thing, but to be every thing, that God is an Angel in an Angel, and a stone in a stone, and a straw in a straw. But God is truly so omnipresent, as that he is with us before he comes to us: *Quid peto ut venias in me, qui non essem, si non esses in me?* why doe I pray that thou wouldst come into me, who could not only not pray, but could not bee, if thou wert not in me before? But his
- ⁴³⁰ comming in this Text, is a new act of particular mercy, and therefore a new way of comming. What way? by assuming our nature in the

blessed Virgin. That that *Paradoxa virgo*, (as *Amelberga* the wife of one of the Earls of Flanders, who lived continently even in mariage, and is therefore called *Paradoxa virgo*, a Virgin beyond opinion) that this most blessed Virgin *Mary* should not only have a Son, (for *Manes*, the Patriarch of that great Sect of Heretiques, the Manichees, boasted himselfe to be the son of a Virgin, and some casuists in the Romane Church have ventured to say, that by the practice and intervention of the devill there may be a childe, and yet both parents,
⁴⁴⁰ father and mother remain Virgins) But that this Son of this blessed Virgin, should also be the Son of the eternall God, this is such a comming of him who was here before, as that if it had not arisen in his own goodnesse, no man would ever have thought of it, no man might ever have wished, or prayed for such a comming, that the only Son of God should come to die for all the sons of men. For *Aliud est hic esse, aliud hic tibi esse*; It is one thing for God to be here in the world, another thing to be come hither for thy sake, born of a woman for thy salvation. And this is the first act of his mercy wrapped up in this word, *Veni, I came*, I who was alwayes present, studied a new way of
⁴⁵⁰ comming, I who never went from thee, came again to thee.

The other act of his mercy enwrapped in this word, *veni, I came*, is this, that he that came to the old world but in promises, and prophecies, and figures, is actually, really, personally, and presentially come to us; of which difference, that man will have the best sense, who languishes under the heavy expectation of a reversion, in office, or inheritance, or hath felt the joy of comming to the actuall possession of such a reversion. Christ was the Lamb slain from the beginning of the world; appointed for a Sacrifice from that first promise of a Messias in Paradise long before that; from all eternity. For, when-
⁴⁶⁰ soever the election of the elect was, (date it when you will) Christ was at that election; and not only as the second person in the Trinity, as God, but Christ considered as man, and as the propitiation and sacrifice for man; for whosoever was elected, was elected in Christ. Christ was alwayes come in Gods purpose; and early come in Gods promise; and continually comming in the succession of the Prophets; with such a confidence, as that one of them sayes, *Puer datus, filius natus, A childe is given unto us, a Son is born unto us*; Born and given already; because the purpose of God, in which he was born,

August.

Veni actu

[Rev. 13.8]

Esay 9.6

cannot be disappointed; the promise of God, by which he was given,
⁴⁷⁰ cannot be frustrated; the Prophets of God, by whom he was presented, cannot be mistaken. But yet, still it was a future thing. Christ is often called *the Expectation of the world*; but it was all that while, but an Expectation, but a reversion of a future thing. So God fed that old world with expectation of future things, as that that very name by which God notified himself most to that people, in his commission by *Moses to Pharaoh*, was a future name; howsoever our Translations and Expositions run upon the present, as though God had said *Quisum*, my name is *I am*, yet in truth it is *Qui ero*, my name is *I shall be*. They had evidences enow that God was; but God was pleased to
⁴⁸⁰ establish in them an assurance that he would be so still; and not only be so still as he was then; but that hee would be so with them hereafter as he was never yet, he would be *Immanuel*, *God with us* so, as that God and man should be one person. It was then a faire assurance, and a blessed comfort which the children of Israel had in that of *Zechary*, *Ecce venit rex*, *Rejoyce ye daughters of Sion*, and *shout ye daughters of Ierusalem*, *Behold thy King commeth riding unto thee, upon an Asse*. But yet this assurance, though delivered as in the present, produced not those acclamations, and recognitions, and Hosannaes, and Hosanna in the highest, to the Son of *David*, as his personall, and actuall, and visible riding into Jerusalem upon Palme-Sunday
⁴⁹⁰ did. Amongst the Jews there was light enough to discern this future blessing, this comming of Christ; but they durst not open it, nor publish it to others. We see the Jews would dye in defence of any part of their Law, were it but the Ceremoniall; were it but for the not eating of Swines flesh; what unsufferable torments suffered the seven brothers in the *Maccabees*, for that? But yet we never finde that any of them dyed, or exposed themselves to the danger, or to the dignity of Martyrdome for this Doctrine of the Messias, this future comming of Christ. Nay, we finde that the Septuagint, who first
⁵⁰⁰ translated the Hebrew Scriptures into Greek, for King *Ptolome*, disguised divers places thereof, and departed from the Originall, rather then propose this future comming of the Son of God to the interpretation of the world. A little Candle they had for themselves, but they durst not light anothers Candle at it. So also some of the more speculative Philosophers had got some beames of this light, but because

Exod. 3.14

[Isa. 7.14]

Zech. 9.9

Mat. 21.9

they saw it would not be beleev'd, they let it alone, they said little of it. Hence is it that S. *Augustine* sayes, *si Platonici reviviscerent*, if *Plato* and his Disciples should rise from the dead, and come now into our streets, and see those great Congregations, which thrust and
⁵¹⁰ throng every Sabbath, and every day of holy convocation, to the worship of our Lord and Saviour Christ Jesus, *Hoc fortasse dicerent*, This it is likely they would say, sayes he, *Hæc sunt, quæ populis persuadere non ausi, consuetudini cessimus*, This is that religion, which because it consisted so much in future things, we durst not propose to the people, but were fain to leave them to those present, and sensible, and visible things, to which they had been accustomed before, lest when we had shaked them in their old religion, we should not be able to settle, and establish them in the new; And, as in civill government, a Tyranny is better then an Anarchy, a hard King better
⁵²⁰ then none, so when we consider religions, Idolatry is better then Atheisme, and superstition better then profanenesse. Not that the Idolater shall any more be saved then the Atheist; but that the Idolater having been accustomed to some sense and worship of God (of God in his estimation) is therefore apter to receive religious impressions, then the Atheist is. In this then consists this second act of Christs mercy to us in this word *veni*, I am actually, really, personally, presentially come, that those types and figures and sacrifices, which represented Christ to the old world, were not more visible to the eye, more palpable to the hand, more obvious to the very bodily senses,
⁵³⁰ then Christ himself hath been since to us. Therefore S. *Iohn* does not only rest in that, *That which was from the beginning*, (Christ was alwayes in purpose, in prophecy, in promise) nor in that, *That which we have heard*, (the world heard of Christ long before they saw him) but he proceeds to that, *That which we have seen, and looked upon with our eyes, and handled with our hands, that declare we unto you*. So that we are now delivered from that jealousie that possessed those Septuagint, those Translators, that they durst not speak plain, and delivered from that suspition that possessed *Plato*, and his disciples, that the people were incapable of that doctrine. Wee know that Christ
⁵⁴⁰ is come, and we avow it, and we preach it, and we affirm, that it is not onely as impious, and irreligious a thing, but as senselesse, and as absurd a thing to deny that the Son of God hath redeemed the world,

1 John 1.1

as to deny that God hath created the world; and that he is as formally, and as gloriously a Martyr that dyes for this Article, The Son of God is come, as he that dyes for this, There is a God. And these two acts of his mercy, enwrapped in this one word, *veni, I came*, (first, that he who is alwayes present, out of an abundant love to man, studied a new way of comming, and then, that he who was but betrothed to the old world by way of promise, is married to us by an actuall coming) will be farther explicated to us, in that, which only remaines and constitutes our third, and last part, the end and purpose of his comming, *That they might have life, and might have it more abundantly*. And though this last part put forth many handles, wee can but take them by the hand, and shake them by the hand, that is, open them, and so leave them.

3 Part
Vita

John 14.6

First then in this last part, we consider the gift it self, the treasure, Life, *That they might have life*. Now life is the character by which Christ specificates and denominates himselfe; Life is his very name, and that name by which he consummates all his other names, *I am*⁵⁶⁰ *the Way, the Truth, and the Life*; And therefore does *Peter* justly and bitterly upbraid the Jews with that, *Ye desired a murderer*, (an enemy to life) *to be granted unto you, and killed the Prince of Life*. Acts 3.14. It is an honour to any thing that it may be sworn by; by vulgar and triviall things men might not sweare, *How shall I pardon them this?* sayes God, *They have sworn by things that are not gods*. And therefore God, who in so many places professes to sweare by himself, and of whom the Apostle sayes, *That because he could sweare by no greater, he swore by himselfe*, because he could propose no greater thing in himself, no clearer notion of himself then life, (for⁵⁷⁰ his life is his eternity, and his eternity is himselfe) does therefore through all the Law and the Prophets still sweare in that form, *Vivo ego, vivit Dominus, As I live, saith the Lord, and as the Lord liveth*; still he sweares by his own life; As that solemne Oath which is mentioned in *Daniel*, is conceived in that form too, *He lift up his right hand and his left hand to heaven, and swore by him that liveth for ever*; that is, by God, and God in that notion as he is life. All that the Queen and the Councell could wish and appreciate to the King, was but that, Life, *In sempiternum vive, vive in æternum, O King live for ever*. God is life, and would not the death of any. We are not sure

Jer. 5.7

Heb. 6.13

Dan. 12.7

Dan. 5.[10]

⁵⁸⁰ that stones have not life; stones may have life; neither (to speak humanely) is it unreasonably thought by them, that thought the whole world to be inanimated by one soule, and to be one intire living creature; and in that respect does S. *Augustine* prefer a fly before the Sun, because a fly hath life, and the Sun hath not. This is the worst that the Apostle sayes of the young wanton widow, That *if she live in pleasure, she is dead whilst she lives*. So is that Magistrate that studies nothing but his own honour, and dignity in his place, dead in his place; And that Priest that studies nothing but his owne ease, and profit, dead in his living; And that Judge that dares not condemne a guilty person, And (which is the bolder transgression) dares con-

⁵⁹⁰ demne the innocent, deader upon the Bench, then the Prisoner at the Barre; God hath included all that is good, in the name of Life, and all that is ill in the name of Death, when he sayes, *See, I have set before thee Vitam & Bonum, Life and Good, Mortem & Malum, Death and Evill*. This is the reward proposed to our faith, *Iustus fide sua vivit*, To live by our faith: And this is the reward proposed to our works, *Fac hoc & vives*, to live by our works; All is life. And this fulnesse, this consummation of happinesse, Life, and the life of life, spirituall life, and the exaltation of spirituall life, eternall life, is the

⁶⁰⁰ end of Christs comming, *I came that they might have life*.

And first, *ut daret*, that he might give life, bring life into the world, that there might be life to be had, that the world might be redeemed from that losse, which S. *Augustine* sayes it was false into, *Perdidimus possibilitatem boni*, That we had all lost all possibility of life. For, the heaven and the earth, and all that the Poet would call Chaos, was not a deader lump before the Spirit of God moved upon the face of the waters, then Mankind was, before the influence of Christs comming wrought upon it. But now that God so loved the world, as that he gave his Son, now that the Son so loved the world, as that he gave

⁶¹⁰ himselfe, as *David* sayes of the Sun of the firmament, the father of nature, *Nihil absconditum*, there is nothing hid from the heat thereof; so we say of this Son of God, the Father of the faithfull in a far higher sense, then *Abraham* was called so, *Nihil absconditum*, there is nothing hid from him, no place, no person excluded from the benefit of his comming. The Son hath paid, the Father hath received enough for all; not in single money, for the discharge of thy lesser debts, thy

1 Tim. 5.6

Deut. 30.15

Hab. 2.4

[Luk. 10.28]

Vt daret

[John 3.16]

Psal. 19.6

idle words, thy wanton thoughts, thy unchast looks, but in massie talents, to discharge thy crying debts, the clamors of those poore whom thou hast oppressed, and thy thundring debts, those blasphemies by which thou hast torne that Father that made thee, that Sonne that redeemed thee, that holy Ghost that would comfort thee. There is enough given; but then, as *Hiram* sent materials sufficient for the building of the Temple, but there was something else to be done, for the fitting, and placing thereof; so there is life enough brought into the world, for all the world, by the death of Christ, but then there is something else to be done for the application of this life to particular persons, intended in this word in our Text, *ut haberent, I came that they might have life.*

Vt haberent 630 There is Ayre enough in the world, to give breath to every thing, though every thing doe not breath. If a tree, or a stone doe not breathe, it is not because it wants ayre, but because it wants meanes to receive it, or to returne it. All egges are not hatched that the hen sits upon; neither could Christ himselfe get all the chickens that were hatched, to come, and to stay under his wings. That man that is blinde, or that will winke, shall see no more sunne upon S. *Barnabies* day, then upon S. *Lucies*; no more in the summer, then in the winter solstice. And therefore as there is *copiosa redemptio*, a plentiful redemption brought into the world by the death of Christ, so (as S. *Paul* found it in his particular conversion) there is *copiosa lux*, a great and a powerful light exhibited to us, that we might see, and lay hold of this life, in the Ordinances of the Church, in the Confessions, and Absolutions, and Services, and Sermons, and Sacraments of the Church: Christ came *ut daret*, that he might bring life into the world, by his death, and then he instituted his Church, *ut haberent*, that by the meanes thereof this life might be infused into us, and infused so, as the last word of our Text delivers it, *Abundantiùs, I came, that they might have life more abundantly.*

Abundantiùs 650 *Dignaris Domine, ut eis, quibus debita dimittis, te, promissionibus tuis, debitorem facias*; This, O Lord, is thine abundant proceeding; First thou forgivest me my debt to thee, and then thou makest thy selfe a debter to me by thy large promises; and after all, performest those promises more largely then thou madest them. Indeed, God can doe nothing scantly, penuriously, singly. Even his maledictions, (to

1 Reg. 5

Matt. 23.37

Psal. 130.7

Acts 22.6

Abundantiùs
August.

which God is ever loth to come) his first commination was plurall, it was death, and death upon death, *Morte morieris*. Death may be plurall; but this benediction of life cannot admit a singular; *Chajim*, which is the word for *life*, hath no singular number. This is the difference betweene Gods Mercy, and his Judgements, that sometimes his Judgements may be plurall, complicated, enwrapped in one another, but his Mercies are alwayes so, and cannot be otherwise; he gives them *abundantiùs*, *more abundantly*.

[Gen. 2.17
Vulg.]

More abundantly then to whom? The naturall man hath the Image of God imprinted in his soule; eternity is God himselfe, man hath not that, not eternity; but the Image of eternity, that is Immortality, a post-eternity there is in the soule of man. And then, man is all soule in *Moses* expression; For, hee does not say that *man had*, but that *man was a living soule*. So that the naturall man hath life more abundantly then any other creature, (howsoever Oakes, and Crowes, and Harts may bee said to out-live him) because he hath a life after this life. But Christ came to give life more abundantly then this.

*Illis,
gentibus*

Gen. 2.7

That he did, when he came to the Jews in promises, in Types, and Figures, and Sacrifices: He gave life more abundantly to the Jew, then to the Gentile, because he gave him better meanes to preserve that life, better meanes to illustrate that Image of God in his soule, that is, to make his Immortality Immortall happinesse, (for otherwise our Immortality were our greatest curse) better meanes to conforme himselfe to God, by having a particular Law for the direction of all his actions, which the Gentiles had not. For, therein especially consisted the abundant favour of God to the Jews, as it is expressed by *Moses*, *Vnto what Nation are their gods come so neare unto them, as the Lord our God is come unto us?* And in what consisted this nearnesse? In this, *What Nation hath Lawes and Statutes so righteous as we have?* God gave man life more abundantly then other creatures, because he gave him Immortality; God gave the Jews life more abundantly then other men, by giving them a Law to make their Immortality Immortall happinesse, and yet there is a further *abundantiùs*, Christ came to give us, us Christians, life more abundantly then Gentile, or Jew.

Illis, Iudæis

[Deut. 4.7,
8]

Iustin Martyr denies, that ever any understood the true God, till Christ came. He goes upon the same ground that *S. Paul* does, *Whilst*

Illis, Christianis

you were without Christ, you were without God; that is, without such an evidence, such a manifestation, such an assurance of God, as faith requires, or as produces faith. For, the Ceremoniall Law of the Jewes cast as many shadowes as it did lights, and burdened them in easing them. Whereas the Christian Religion, is, as *Gregory Nazianzen* sayes, *Simplex & nuda, nisi pravè in artem difficilimam converteretur*: It is a plaine, an easie, a perspicuous truth, but that the perverse and uncharitable wranglings of passionate and froward men, have made Religion a hard, an intricate, and a perplexed art; so that

⁷⁰⁰ now, that Religion, which carnall and worldly men, have, by an ill life, discredited, and made hard to be beleaved, the passion, and perversnesse of Schoole-men, by Controversies, hath made hard to bee understood. Whereas the Christian Religion, is of it selfe *Iugum suave*, a sweet, and an easie yoaik, and *verbum abbreviatum*, an abridgement and a contracted doctrine; for, where the Jews had all abridged in *decem verba* (as *Moses* calls the ten Commandements, *ten words*) the Christian hath all abridged in *duo verba*, into two words, *love God, love thy neighbour*. So Christ hath given us, us Christians life *abundantiùs*, more abundantly then to the Gentile, or

⁷¹⁰ to the Jew; but there is a farther abundance yet; all this is but *abundantiùs illis*, more abundantly then to others, but Christ hath given us life *abundantiùs ipsis*, more abundantly then to our selves.

Abundantiùs ipsis

That is, in the Christian Church, he hath given us meanes to be better to day then yesterday, and to morrow then to day. That grace which God offers us in the Church, does not onely fill that capacity, which we have, but give us a greater capacity then we had: And it is an abuse of Gods grace, not to emprove it, or not to procure such farther grace, as that present grace makes us capable of. As it is an improvident, and dangerous thing to spend upon the stock, so is it to

⁷²⁰ rely upon that portion of grace, which I thinke I had in my election, or that measure of Sanctification, which I came to in my last sicknesse. Christ gives us life *abundantiùs illis*, better meanes of eternall life then to Gentile or Jew, and *abundantiùs ipsis*; better, that is, nearer assurance, in our growth of grace, and encrease of Sanctification every day, then in the consideration of any thing done by God, in our behalfe, heretofore.

Ecclesia

Now, with these abundances (in which, we exceed *illos*, and *ipsos*,

others and our selves) Christ comes to us, in this, that he hath constituted, and established a Church; and therefore wee consider his
⁷³⁰ abundant proceeding in that work. From this day, in which, the first stone of that building, the Church, was laid, (for, though the foundations of the Church were laid in Eternity, yet, that was under ground, the first stone above ground, that is, the manifestation of Gods purpose to the world was laid this day, in Christs birth) from this day, the Incarnation of Christ, (for, of all those names, by which the ancients designe this day, *Christmas* day, *Athanasius* calling it the Substantiation of Christ; *Tertullian*, the Incorporation of Christ; *Damascen*, the Humanation of Christ; Of all those fifty names, which are collected out of the Fathers, for this day, most concur in that
⁷⁴⁰ name, The Incarnation of Christ) from this day, God proceeded so abundantly in enlarging his Church, as that, within two hundred yeares, *Tertullian* was able to say, *Ipsa hospitalia ægrorum*, The very hospitals of the Christians are more and more sumptuously built, and more richly endowed, then the very Temples of the Idols, or then the Palaces of Idolatrous Princes. And still *abundantiùs*, not to compare onely with Idolaters, but with the Jews themselves, and with them, in that wherein they magnified themselves most, their Temple, That Church, which *Iustinian* the Emperour built at *Constantinople*, and dedicated to *Sophia*, to the wisdom of God, (and the wisdom of God is Christ, *Christ is the Power of God, and the Wisdom of God*, 1 *Cor.* 1.24) is found by them, who have written that story, in bignesse, and in beauty, to have exceeded *Solomons* Temple: Though in that, there were employed for many yeares, thirty thousand Carpenters, and forty thousand Masons, and (other endowments of rich vessell being proportionable to it) more then twenty thousand Bowls, and Goblets of gold, and silver, yet *Iustinians* Church at *Constantinople* exceeded that: Unto the riches of this wisdom of God, Christ Jesus, flowed all the treasure of the World, and upon this Wisdom of God, Christ Jesus, waited all the wisdom of the World. For, at
⁷⁶⁰ that time, when Christ came into the world, was learning at that heighth, as that accounting from *Cicero* and *Virgil*, (two great Masters in two great kindes) to the two *Plinies*, (which may shut up one age) we may reckon in that one state, under whose government Christ was born, *Rome*, seaven or eight score Authors, more then ever

Psal. 118.24

they had before or after. *This is the day which the Lord hath made, we will rejoyce, and be glad in it.* And as *Constantine* ordained, that upon this day, the Church should burne no Oyle, but Balsamum in her Lamps, so let us ever celebrate this day, with a thankfull acknowledgment, that Christ, who is *unctus Domini*, The Anointed of the

[Heb. 1.9]

⁷⁷⁰ Lord, hath anointed us with the Oyle of gladnesse above our fellowes, and given us life more abundantly then others, in making us partakers of these meanes of salvation in his Church.

Psal. 82.1

But I bring it closer then so; now, and here, within these wals, and at this houre, comes Christ unto you, in the offer of this abundance; and with what penuriousnesse, penuriousnesse of devotion, penuriousnesse of reverence do you meet him here? *Deus stetit*, saies *David*, *God standeth in the Congregation*; does God stand there, and wilt thou sit? sit, and never kneele? I would speake so, as the congregation should not know whom I meane; but so, as that they whom it con-

⁷⁸⁰

cernes, might know I meane them; I would speake: for, I must say, that there come some persons to this Church, and persons of example to many that come with them, of whom, (excepting some few, who must therefore have their praise from us, as, no doubt, they have their thanks and blessings from God) I never saw Master nor servant kneele, at his comming into this Church, or at any part of divine service. *David* had such a zeale to Gods service, as that he was content to be thought a foole, for his humility towards the Arke. *S. Paul* was content to be thought mad; so was our blessed Saviour himselfe, not onely by his enemies, but by his owne friends and kinsfolke. Indeed,

John 10.20

Mar. 3.21

⁷⁹⁰ the roote of that word *Tehillim*, which is the name of the Psalmes, and of all cheerefull and hearty service of God, is *Halal*, and *Halal* is *Insanire*, *To fall mad*; And, if humility in the service of God here, be madnesse, I would more of us were more out of our wits, then we are; I would all our Churches were, to that purpose, Bedlams. *S. Hieroms* rule is not onely *frequenter orandum*, to come often to prayers, but *Flexo corpore orandum*, to declare an inward humiliation by an outward. As our comming to Church is a testification, a profession of our religion, to testifie our fall in *Adam*, the Church appoints us to fall upon our knees; and to testifie our Resurrection in Christ Jesus,

⁸⁰⁰

the Church hath appointed certaine times, to stand: But no man is so left to his liberty, as never to kneele. *Genuflexio est peccatorum*,

Just. Mar.

kneeling is the sinners posture; if thou come hither in the quality of a sinner, (and, if thou do not so, what doest thou here, the whole need not the Physitian) put thy selfe into the posture of a sinner, kneele. We are very far from enjoyning any one constant forme to be alwaies observed by all men; we onely direct you, by that good rule of *S. Bernard, Habe reverentiam Deo, ut quod pluris est ei tribuas*. Doe but remember, with what reverence thou camest into thy Masters presence, when thou wast a servant, with what reverence thou camest
⁸¹⁰ to the Councell table, or to the Kings presence, if thou have beene called occasionally to those high places; and *Quod pluris est*, such reverence, as thou gavest to them there, be content to afford to God here. That Sacrifice that struggled at the Altar, the Ancients would not accept for a Sacrifice; But Cæsar would not forbear a sacrifice for struggling, but sacrificed it for all that. He that struggles, and murmures at this instruction, this increpation, is the lesse fit for a sacrifice to God, for that; But the zeale that I bear to Gods house, puts so much of Cæsars courage into mee, as, for all that struggling, to say now, and to repeat as often as I see that irreverence continued, to the
⁸²⁰ most impatient struggler, *Deus stetit, God stands in the Congregation*, and wilt thou sit; sit, and never kneele? *Venite*, saies *David, Let us come* hither, let us be here; what to doe? *Venite adoremus, Let us come and worship*; How? will not the heart serve? no; *Adoremus & procidamus, Let us fall downe, and kneele before the Lord our Maker*. Humiliation is the beginning of sanctification; and as without this, without holinesse, no man shall see God, though he pore whole nights upon the Bible; so without that, without humility, no man shall heare God speake to his soule, though hee heare three two-houres Sermons every day. But if God bring thee to that humiliation
⁸³⁰ of soule and body here, hee will emprove, and advance thy sanctification *abundantiùs*, more abundantly, and when he hath brought it to the best perfection, that this life is capable of, he will provide another *abundantiùs*, another maner of abundance in the life to come; which is the last beating of the pulse of this text, the last panting of the breath thereof, our anhelation, and panting after the joyes, and glory, and eternity of the kingdome of Heaven; of which, though, for the most part, I use to dismisse you, with saying something, yet it is alwaies little that I can say thereof; at this time, but this, that if all

Ps. 95.6

the joyes of all the Martyrs, from *Abel* to him that groanes now in
⁸⁴⁰ the Inquisition, were condensed into one body of joy, (and certainly
 the joyes that the Martyrs felt at their deaths, would make up a far
 greater body, then their sorrowes would doe,) (for though it bee said
 Apoc. 1.5 of our great Martyr, or great Witnesse, (as *S. Iohn* calls Christ Jesus)
 to whom, all other Martyrs are but sub-martyrs, witnesses that testifie
 Lam. 1.12 his testimony, *Non dolor sicut dolor ejus*, there was never sorrow like
 unto his sorrow, it is also true, *Non gaudium sicut gaudium ejus*,
 Heb. 12.2 There was never joy like unto that joy which was set before him,
 when he endured the crosse;) If I had all this joy of all these Martyrs,
 (which would, no doubt, be such a joy, as would worke a liquefac-
⁸⁵⁰ tion, a melting of my bowels) yet I shall have it *abundantiùs*, a joy
 more abundant, then even this superlative joy, in the world to come.
 What a dimme vespers of a glorious festivall, what a poore halfe-
 holyday, is *Methusalems* nine hundred yeares, to eternity? what a
 poore account hath that man made, that saies, this land hath beene
 in my name, and in my Ancestors from the Conquest? what a yes-
 terday is that? not six hundred yeares. If I could beleieve the trans-
 migration of soules, and thinke that my soule had beene successively
 in some creature or other, since the Creation, what a yesterday is that?
 not six thousand yeares. What a yesterday for the past, what a to
⁸⁶⁰ morrow for the future, is any terme, that can be comprehended in
 Cyphar or Counters? But as, how abundant a life soever any man
 hath in this world for temporall abundances, I have life more abun-
 dantly then hee, if I have the spirituall life of grace, so what measure
 soever I have of this spirituall life of grace, in this world, I shall have
 that more abundantly in Heaven, for there, my terme shall bee a
 terme for three lives; for those three, that as long as the Father, and
 the Son, and the holy Ghost live, I shall not dye. And to this glorious
 Son of God, and the most almighty Father, &c.

Number 6.

Preached on the Conversion of S. Paul. 1629.

ACTS 23.6, 7. *BUT WHEN PAUL PERCEIVED THAT ONE PART WERE SADDUCES, AND THE OTHER PHARISEES, HE CRYED OUT IN THE COUNCEL, MEN AND BRETHREN, I AM A PHARISEE, AND THE SON OF A PHARISEE; OF THE HOPE AND RESURRECTION OF THE DEAD I AM CALLED IN QUESTION.*

AND WHEN HE HAD SO SAID, THERE AROSE A DISSENTION BETWEEN THE PHARISEES AND THE SADDUCES, AND THE MULTITUDE WAS DIVIDED.

WE CONSIDER ordinarily in the old Testament, God the Father; And in the Gospels, God the Son; And in this Book, the Acts, and in the Epistles, and the rest, God the Holy Ghost, that is, God in the Government and Administration of his Church, as well in the ordinary Ministry and constant callings therein, as in the extraordinary use of generall Councils; of which, we have the Modell, and Platforme, and precedent in the fifteenth Chapter of this Booke. The Book is noted to have above twenty Sermons of the Apostles; and yet the Book is not called The Sermons,
¹⁰ The Preaching of the Apostles, but the Practise, the Acts of the Apos-

- Gen. 8.[21] tles. Our actions, if they be good, speak louder then our Sermons; Our preaching is our speech, our good life is our eloquence. Preaching celebrates the Sabbath, but a good life makes the whole week a Sabbath, that is, A savor of rest in the nostrils of God, as it is said of *Noahs* Sacrifice, when he came out of the Ark. The Book is called
- Chrysost. The Acts of the Apostles; But sayes S. *Chrysostome*, and S. *Hierome*
- Hieron. too, it might be called the Acts of S. *Paul*, so much more is it conversant about him, then all the rest. In which respect, at this time of the yeare, and in these dayes, when the Church commemorates the
- Acts. 9.4 ²⁰ Conversion of S. *Paul*, I have, for divers yeares successively, in this place, determined my selfe upon this Book. Once upon the very act of his Conversion, in those words, *Saul, Saul, why persecutest thou me?* Once upon his valediction to his Ephesians at Miletus, in those words, *Now I know that all ye shall see my face no more;* And once upon the escape from the Vipers teeth, and the viperous tongues of those inconstant and clamorous beholders, who first rashly cried out, *He is a murderer*, and then changed their mindes, and said, *He is a God*. And now, for the service of your devotions, and the advancement of your edification, I have laid my meditations upon this his
- Acts 20.25 ³⁰ Stratagem, and just avoiding of an unjust Judgement, *When Paul percived that one part were Sadduces, and the other Pharisees, &c.*
- Acts 28.6
- Divisio In handling of which words, because they have occasioned a Disputation, and a Probleme, whether this that *Paul* did, were well done, To raise a dissention amongst his Judges, we shall stop first upon that Consideration, That all the actions of holy men, of Apostles in the new Testament, of Patriarchs in the old, are not to be drawne into example and consequence for others, no nor alwayes to be excused and justified in them that did them; All actions of holy men, are not holy; that is first. And secondly, we shall consider this action
- ⁴⁰ of S. *Paul*, in some circumstances that invest it, and in some effects that it produced in our Text, as dissention amongst his Judges, and so a reprieving, or rather a putting off of the triall for that time; and these will determine our second Consideration. And in a third, we shall lodge all these in our selves, and make it our owne case, and finde that we have all *Sadduces* and *Pharisees* in our own bosomes, (contrary affections in our own hearts) and finde an advantage in putting these home-*Sadduces*, and home-*Pharisees*, these contrary

affections in our owne bosomes, in colluctation, and opposition against one another, that they doe not combine, and unite themselves to
 50 our farther disadvantage; A Civill warre, is, in this case, our way to peace; when one sinfull affection crosses another, we scape better, then when all joyne, without any resistance. And in these three, first the Generall, How wee are to estimate all actions, And then the Particular, what wee are to thinke of *S. Pauls* Action, And lastly, the Individuall, How wee are to direct and regulate our owne Actions, wee shall determine all.

First then, though it be a safer way, to suspect an action to be sin that is not, then to presume an action to be no sin, that is so, yet that rule holds better in our selves, then in other men; for, in judging the
 60 actions of other men, our suspition may soone stray into an uncharitable mis-interpretation, and wee may sin in condemning that in another, which was no sin in him that did it. But, in truth, *Transilire lineam*, To depart from the direct and straight line, is sin, as well on the right hand, as on the left; And the Devill makes his advantages upon the over-tender, and scrupulous conscience, as well as upon the over-confident, and obdurate; and many men have erred as much, in justifying some actions of holy men, as in calumniating, or mis-condemning of others. If we had not evidence in Scripture, that *Abraham* received that Commandement from God, who could justify
 70 *Abrahams* proceeding with his son *Isaac*? And therefore who shall be afraid to call *Noahs* Drunkennesse, and his undecent lying in his Tent, Or *Lots* Drunkennesse, and his iterated Incest with his Daughters, or his inconsiderate offer to prostitute his Daughters to the Sodomites, Or to call *Davids* complicated and multiplied sin, a sin? When the Church celebrates *Samsons* death, though he killed himself, it is upon a tender and holy supposition, that he might do this not without some instinct and inspiration from the Spirit of God. But howsoever the Church interprets such actions, it is a dangerous and a fallacious way, for any private man to argue so, The Spirit of
 80 God directed this man in many actions, therefore in all; And dangerous to conclude an action to be good, either because he that did it, had a good purpose in doing it, or because some good effects proceeded from it. *Bonum bene*, are the two horses that must carry us to heaven; To do good things, and to doe them well; To propose

good ends, and to goe by good waies to those good ends. The Midwives lie, in the behalfe of the Israelites children, was a lie, and a sin, howsoever God, out of his own goodnesse, found something in their piety, to reward. I should not venture to say, as he said, nor to say that hee said well, when *Moses* said, *Dele me, Forgive their sinne, or*
 Exod. 32.32
 Rom. 9.3 ⁹⁰ *blot mee out of thy Booke*; Nor when *S. Paul* said, *Anathema pro*
fratribus, I could wish that my selfe were separated from Christ for
my Brethren. I would not, I could not without sin, be content that my name should be blotted out of the Booke of Life, or that I should bee separated from Christ, though all the world beside were to be blotted out, and separated, if I staid in.

The benefit that we are to make of the errors of holy men, is not that, That man did this, therefore I may doe it: but this, God suffered that holy man to fall, and yet loved that good soule well, God hath not therefore cast me away, though he have suffered me to fall too.
¹⁰⁰ Bread is mans best sustenance, yet there may be a dangerous surfet of bread: Charity is the bread that the soule lives by; yet there may be a surfet of charity; I may mis-lead my selfe shrewdly, if I say, surely my Father is a good man, my Master a good man, my Pastor a good man, men that have the testimony of Gods love, by his manifold blessings upon them; and therefore I may be bold to doe whatsoever I see them doe. *Be perfect, even as your Father which is in heaven, is perfect*, is the example that Christ gives you. *Be yee followers of mee, as I am of Christ*, is the example that the Apostle gives you. Good Examples are good Assistances; but no Example of man
¹¹⁰ is sufficient to constitute a certaine and constant rule; All the actions of the holiest man are not holy.

Hence appeares the vanity and impertinency of that calumny, with which our adversaries of the Roman perswasion labour to oppresse us, That those points in which we depart from them, cannot be well established, because therein we depart from the Fathers; As though there were no condemnation to them, that pretended a perpetuall adhering to the Fathers, nor salvation to them, who suspected any Father of any mistaking. And they have thought that one thing enough, to discredit, and blast, and annihilate that great and usefull
¹²⁰ labour, which the Centuriators, the Magdeburgenses tooke in compiling the Ecclesiasticall Story, that in every age as they passe, those

Mat. 5.48
 1 Cor. 11.1

Authors have laid out a particular section, a particular Chapter *De
navis Patrum*, to note the mistakings of the Fathers in every age;
This they thinke a criminall and a hainous thing, inough to discredit
the whole worke; As though there were ever in any age, any Father,
that mistook nothing, or that it were blasphemy against the Holy
Ghost, to note such a mistaking. And yet, if those blessed Fathers,
now in possession of heaven, be well affected with our celebrating, or
ill, with our neglecting their works, certainly they finde much more
¹³⁰ cause to complaine of our adversaries, then of us. Never any in the
Reformation hath spoken so lightly, nay, so heavily; so negligently,
nay, so diligently, so studiously in diminution of the Fathers, as they
have done. One of the first Jesuits proceeds with modesty and in-
genuity, and yet sayes, *Qualibet ætas antiquitati detulit*, Every age
hath been apt to ascribe much to the Ancient Fathers; *Hoc autem
asserimus*, sayes he, *Iuniores Doctores perspicaciores*, This we must
necessarily acknowledge, that our later Men have seen farther then
the elder Fathers did. His fellow Jesuit goes farther; *Hoc omnes
dicunt, sed non probant*, sayes he, speaking of one person in the
¹⁴⁰ Genealogy of Christ, This the Fathers say, sayes he, and later men
too; Catholiques, and Heretiques; All: But none of them prove it;
He will not take their words, not the whole Churches, though they
all agree. But a Bishop of as much estimation and authority in the
Council of Trent, as any, goes much farther; Being pressed with
S. *Augustins* opinion, he sayes, *Nec nos tantillum moveat Augustinus*,
Let it never trouble us, which way S. *Augustine* goes; *Hoc enim illi
peculiare*, sayes he, *ut alium errorem expugnans, alteri ansam præ-
beat*, for this is inseparable from S. *Augustine*, That out of an ear-
nestnesse to destroy one error, he will establish another. Nor doth
¹⁵⁰ that Bishop impute that distemper onely to S. *Augustine*, but to
S. *Hierome* too; Of him he sayes, *In medio positus certamine, ardore
feriendi adversarios, premit & socios*, S. *Hierome* laies about him, and
rather then misse his enemy, he wounds his friends also. But all that
might better be borne then this, *Turpiter errarunt Patres*, The Fathers
fell foully into errors; And this, better then that, *Eorum opinio,
opinio Hæreticorum*, The Fathers differ not from the Heretiques,
concurre with the Heretiques. Who in the Reformation hath charged
the Fathers so farre? and yet *Baronius* hath.

Salmeron

Maldon.

Cornel.
Mussus

If they did not oppresse us with this calumny of neglecting, or
¹⁶⁰ undervaluing the Fathers, we should not make our recourse to this
 way of recrimination; for, God knowes, if it be modestly done, and
 with the reverence, in many respects, due to them, it is no fault to
 say the Fathers fell into some faults. Yet, it is rather our Adver-
 saries observation then ours, That all the Ancient Fathers were
 Chiliasts, Millenarians, and maintained that error of a thousand
 yeares temporall happinesse upon this earth, betweene the Resurrec-
 tion, and our actuall and eternall possession of Heaven; It is their
 observation rather then ours, That all the Ancient Fathers denied
 the dead a fruition of the sight of God, till the day of Judgement; It
¹⁷⁰ is theirs rather then ours, That all the Greek Fathers, and some of
 the Latin, assigned Gods foreknowledge of mans works, to be the
 cause of his predestination. It is their note, That for the first six hun-
 dred yeares, the generall opinion, and generall practise of the Church
 was, To give the Sacrament of the Lords Supper, to Infants newly
 baptized, as a thing necessary to their salvation. They have noted,
 That the opinion of the Ancient Fathers was contrary to the present
 opinion in the Church of Rome, concerning the conception of the
 blessed Virgin without Originall sin. These notes and imputations
 arise from their Authors, and not from ours, and they have told it us,
¹⁸⁰ rather then we them.

Indeed neither we nor they can dissemble the mistakings of the
 Fathers. The Fathers themselves would not have them dissembled.

Hieron. *De me*, sayes S. Hierom, *ubicunque de meo sensu loquor, arguat me*
quilibet, For my part, wheresoever I deliver but mine owne opinion,

August. every man hath his liberty to correct me. It is true, S. Augustine does
 call *Iulian* the Pelagian to the Fathers; but it is to vindicate and re-
 deeme the Fathers from those calumnies which *Iulian* had laid upon
 them, that they were *Multitudo cæcorum*, a herd, a swarme of blinde
 guides, and followers of one another, And that they were *Conspiratio*
¹⁹⁰ *perditorum*, Damned Conspirators against the truth. To set the
 Fathers in their true light, and to restore them to their lustre and
 dignity, and to make *Iulian* confesse what reverend persons they were,
 S. Augustine cals him to the consideration of the Fathers, but not to
 try matters of faith by them alone. For, *Sapientiam sibi adimit, qui*
 Lactant. *sine iudicio majorum inventa probat*, That man devests himselfe of

all discretion, who, without examination, captivates his understanding to the Fathers.

- It is ingenuously said by one of their later Writers, (if hee would but give us leave to say so too) *Sequamur Patres, tanquam Duces,* ²⁰⁰ *non tanquam Dominos*, Let us follow the Fathers as Guides, not as Lords over our understandings, as Counsellors, not as Commanders. It is too much to say of any Father that which *Nicephorus* sayes of *S. Chrysostome*, *In illius perinde atque in Dei verbis quiesco*, I am as safe in *Chrysostomes* words, as in the Word of God; That is too much. It is too much to say of any Father that which *Sophronius* sayes of *Leo*, That his Epistles were *Divina Scriptura, tanquam ex ore Petri prolata, & fundamentum fidei*, That he received the Epistles that *Leo* writ, as holy writ, as written by *S. Peter* himselfe, and as the foundation of his faith; that is too much. It is too much to say of ²¹⁰ *S. Peter* himselfe that which *Chrysologus* sayes, That he is *Immobile fundamentum salutis*, The immoveable foundation of our salvation, & *Mediator noster apud Deum*, The Mediator of man to God. Their Jesuit *Azorius* gives us a good Caution herein; Hee sayes it is a good and safe way, in all emergent doubts, to governe our selves *Per communem opinionem*, by the common opinion, by that, in which most Authors agree; But sayes he, how shall we know which is the common opinion? Since, not onely that is the common opinion in one Age, that is not so in another, (The common opinion was in the Primitive Church, that the blessed Virgin was conceived in Original ²²⁰ sin, The common opinion now, is that she was not) But if we consider the same Age, that is the common opinion in one place, in one countrey, which is not so in another place, at the same time; That Jesuit puts his example in the worship of the Crosse of Christ, and sayes, That, at this day, in Germany and in France it is the common opinion, and Catholique Divinity, That *ἱερατεία*, Divine worship is not due to the Crosse of Christ; In Italy and in Spain it is the common opinion, and Catholique Divinity, that it is due. Now, how shall hee governe himselfe, that is unlearned, and not able to try, which is the common opinion? Or how shall the learnedest of all ²³⁰ governe himselfe if he have occasion to travaile, but to change his Divinity, as often as he changes his Coine, and when he turnes his Dutch Dollers into Pistolets, to go out of Germany, into Spain, turn

Cajetan

Nicephor.
Chrysost.

Sophron.
Leo

Chrysolog.

Azorius

his Devotion, and his religious worship according to the Clime? To end this Consideration, The holy Patriarchs in the Old Testament, were holy men, though they straid into some sinfull actions; the holy Fathers in the Primitive Church, were holy men, though they straid into some erroneous opinions; But neither are the holiest mens actions alwaies holy, nor the soundest Fathers opinions alwaies sound. And therefore the question hath beene not impertinently moved,
²⁴⁰ whether this that *S. Paul* did here, were justifiably done, *Who, when he perceived that one part were Sadduces, and the other Pharisees, &c.* And so wee are come to our second part, from the consideration of Actions in generall, to this particular action of *S. Paul*.

2 Part

In this second part we make three steps. First we shall consider, what Councell, what Court this was, before whom *S. Paul* was convented, (*He cryed out in the Councell*, sayes the text) whether they were his competent Judges, and so he bound to a cleare, and direct proceeding with them; And secondly, what his end and purpose was, that he proposed to himselfe; which was to divide the Judges, and
²⁵⁰ so to put off his tryall to another day; for, when he had said that, (sayes the text) that that he had to say, *there arose a Dissention, and the multitude*, All, both Judges, and spectators, and witnesses, *were divided*; And then lastly, by what way he went to this end; which was by a double protestation; first that, *Men and brethren, I am a Pharisee*; And then that, *Of the hope and Resurrection of the dead, I am called in question*.

*Iudex
Competens*

First then, for the competency of his Judges, Whether a man be examined before a competent Judge or no, he may not lye: we can put no case, in which it may be lawfull for any man to lye to any man; not to a midnight, nor to a noone thiefe, that breaks my house, or assaults my person, I may not lye. And though many have put names of disguise, as Equivocations, and Reservations, yet they are all children of the same father, the father of lies, the devill, and of the same brood of vipers, they are lyes. To an Incompetent Judge, if I be interrogated, I must speake truth, if I speake; but to a Competent Judge, I must speak: With the Incompetent I may not be false, but with the Competent, I may not be silent. Certainly, that standing mute at the Bar, which, of late times hath prevailed upon many distempered wretches, is, in it selfe, so particularly a sin, as that I should not ven-

²⁷⁰ ture to absolve any such person, nor to administer the Sacrament to him, how earnestly soever he desired it at his death, how penitently soever he confessed all his other sins, except he repented in particular, that sin, of having stood mute and refused a just triall, and would be then content to submit himselfe to it, if that favour might possibly at that time be afforded him. To an incompetent Judge I must not lie, but I may be silent, to a competent I must answer.

Consider we then the competency of S. *Pauls* Judges, what this Councel, this Court was. It was that Councel, which is so often in the New Testament called Συνέδριον, and in our Translation, the
²⁸⁰ Councel. The Jews speake much of their *Lex Oralis*, their Oral, their Traditionall Law; that is, That Exposition of the Law, which, say they, *Moses* received from the mouth of God, without writing, in that forty dayes conversation which he had with God, in the Mount; for, it is not probable, say they, that *Moses* should spend forty dayes in that, which another man would have done in one or two, that is, in receiving onely that Law which is written: But he received an exposition too, and delivered that to *Ioshuah*, and he to the principal men, and according to that exposition, they proceeded in Judgement, in this Councel, in this their *Synedrion*. Which Councell having had
²⁹⁰ the first institution thereof, *Numbers* 11.16. where God said to *Moses*, *Gather me seventy men of the Elders of Israel, Officers over the people, and I will take of the Spirit that is upon thee, and put it upon them, and they shall beare the burden*; that is, I will impart to them that exposition of the Law, which I have imparted to thee, and by that they shall proceed in Judgement, in this Councel, this *Synedrion* of Seventy, had continued (though with some variations) to this time, when S. *Paul* was now called before them. Of this Councel of Seventy, this *Synedrion*, our blessed Saviour speaks, when he sayes, *He that saies Raca* (that is, declares his anger by any opprobrious
³⁰⁰ words of defamation,) *shall be subject to the Councel*. Of this Councel he speakes, when he sayes, *for my sake, they will deliver you up to the Councel*; And from this Councel it is, not inconveniently, thought, that those messengers were sent, which were sent to examine *Iohn Baptist*, whether he were the Messias or no; for there it is said, *That Priests and Levites were sent*; and this Councell, sayes *Iosephus*, at first, (and for a long time) consisted of such persons, though, after,

Numb.
11.16

Mat. 5.22

Mat. 10.17

Iohn 1.19

Ioseph.
l. 14. c. 17

a third Order was taken in, that is, some principall men of the other Tribes. To this Councel belonged the Conusance of all causes, Ecclesiasticall and Civill, and of all persons, no Magistrate, no Prophet
³¹⁰ was exempt from this Court. Before this Councel was *Herod* himselfe called, for an execution done by his command, which, though it were done upon a notorious malefactor, yet was done without due proceedings in law, and therefore *Herod* called before this Councell for it.

But (by the way) this was not done when *Herod* was King, as *Baronius* doth mischievously and seditiously infer and argue, as though this Councel were above the King. *Herod* at that time, was very far from any imagination of being King; His Father, *Antipater*, who then was alive, having, at that time, no pretense to the Kingdome. But *Herod*, though young, was then in a great place of
³²⁰ Government, and for a misdemeanor there, was called before this Councel, which had jurisdiction over all but the King. For so, in the Talmud it selfe, the difference is expresly put; *Sacerdos magnus iudicat & judicatur*, The High Priest, the greatest Prelate in the Clergy, may have place in this Councel, and may be called in question by this Councel, *Iudicat & judicatur*; So, *Testimonium dicit, & de eo dicitur*, He may goe from the Bench, and be a witnesse against any man, and he may be put from the Bench, and any mans witnesse be received against him. But then of the King, it is as expresly said, of this Councel, in that Talmud, *Nec iudicat, nec judicatur*, The King
³³⁰ sits in Judgement upon no man, lest his presence should intimidate an accused person, or draw the other Judges from their own opinion to his; Much lesse can the King be judged by any; *Nec testimonium dicit, nec de eo dicitur*, The King descends not to be a witnes against any man, neither can any man be a witnes against him. It was therefore mischievously, and seditiously, and treacherously, and trayterously, and (in one comprehensive word) Papistically argued by *Baronius*, That this Councel was above the King.

But above all other persons it was; In some cases, in the whole body of the Councel; for, Matters of Religion, Innovations in poynts
³⁴⁰ of doctrine, Imputations upon great persons in the Church, were not to be judged by any selected Committee, but by the whole Councel, the intire body, the Seaventy; Pecuniary matters, and matters of defamation, might be determined by a Committee of any three;

Matters that induced bodily punishments, though it were but flagellation, but a whipping matter, not under a Committee of twenty three. But so were all persons, and all causes distributed, as that that Court, that Councel had conusance of all. So that then *S. Paul* was before a competent and a proper Judge, and therefore bound to answer; Did he that? That is our next disquisition, and our second
³⁵⁰ Consideration in this part, His end, his purpose in proceeding as he did.

His End was to dissolve the Councel for the present. He saw a tumultuary proceeding; for, as the Text sayes, he was fain *to cry out in the Councel*, before he could be heard. He saw the President of the Councel, *Ananias* the high Priest, so ill-affected towards him, as that he commanded him extrajudicially to be smitten. He saw a great part of his Judges, and spectators, amongst whom were the witnesses, to be his declared enemies. He saw that if he proceeded to a tryall then, he perished infallibly, irrecoverably, and therefore desired to put off
³⁶⁰ the tryall for that time. He did not deny nor decline the jurisdiction of that Court; He had no eye to any forraigne Prince, nor Prelate: There are amongst us that doe so; that deny that they can be traytors, though they commit treason, because they are subjects to a forraigne Bishop, and not to their naturall King; *S. Paul* did not so. He did not calumniate nor traduce the proceedings of that Court, nor put into the people ill opinions of their superiors, by laying aspersions upon them; There are that doe so; *S. Paul* did not. But his end and purpose was onely to put off the tryall for that time, till he might be received to a more sober, and calme, and equitable hearing. And this certainly
³⁷⁰ was no ill end, so his way were good. What was that? That is our next, our third and last Consideration in this part.

His way was by a twofold Protestation; The first this, *Men and brethren, I am a Pharisee*. The Pharisees were a sect amongst the Jews, who are ordinarily conceived to have received their Name from Division, from Separation, from departing from that liberty, which other men did take, to a stricter forme of life. Of which, amongst many others, *S. Hierome* gives us this evidence, that the Pharisees would fringe their long robes with thornes, that so they might cut, and teare, and mangle their heels and legs as they went, in the sight
³⁸⁰ of the people. Outward mortification and austerity was a specious

Finis

Ver. 2

*Via
Pharisæi*

thing, and of great estimation amongst the Jews: you may see that in *Iohn Baptist*; who was as much followed, and admired for that, as Christ for his Miracles, though *Iohn Baptist* did no Miracles. For, extraordinary austerity is a continuall Miracle. As *S. Hierome* sayes of Chastity, *Habet servata pudicitia martyrium suum*, Chastity is a continuall Martyrdome; So to surrender a mans selfe to a continuall hunger, and thirst, and cold, and watching, and forbearing all which all others enjoy, a continuall mortification is a continuall Miracle. This made the Pharisees gracious and acceptable to the people: There-

Phil. 3.5

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fore *S. Paul* doth not make his Protestation here onely so, *That he had been as touching the Law, a Pharisee*, nor as he makes it in this book, *After the strictest sect of our religion, I lived a Pharisee*, that is, heretofore I did, but now, after his Conversion, and after his Apostolical Commission, he makes it, *Men and brethren, I am a Pharisee*.

Act. 26.5

Beloved, there are some things in which all Religions agree; The worship of God, The holinesse of life; And therefore, if when I study this holinesse of life, and fast, and pray, and submit my selfe to discreet, and medicinall mortifications, for the subduing of my body, any man will say, this is Papisticall, Papists doe this, it is a blessed
400 Protestation, and no man is the lesse a Protestant, nor the worse a Protestant for making it, Men and brethren, I am a Papist, that is, I will fast and pray as much as any Papist, and enable my selfe for the service of my God, as seriously, as sedulously, as laboriously as any Papist. So, if when I startle and am affected at a blasphemous oath, as at a wound upon my Saviour, if when I avoyd the conversation of those men, that prophane the Lords day, any other will say to me, This is Puritanicall, Puritans do this, It is a blessed Protestation, and no man is the lesse a Protestant, nor the worse a Protestant for making it, Men and Brethren, I am a Puritan, that is, I wil endeavour
410 to be pure, as my Father in heaven is pure, as far as any Puritan.

Sadducæi

Now of these Pharisees, who were by these means so popular, the numbers were very great. The Sadduces, who also were of an exemplary holinesse in some things, but in many and important things of different opinions, even in matter of Religion, from all other men, were not so many in number, but they were men of better quality and place in the State, then, for the most part, the Pharisees were. And as they were more potent, and able to do more mischief, so had they

more declared themselves to be bent against the Apostles, then the Pharisees had done. In the fourth Chapter of this Booke, *The Priests, and the Sadduces*, (no mention of Pharisees) *came upon Peter and Iohn, being grieved, that they preached, thorough Iesus, the resurrection of the dead.* And so againe, *The high Priest rose up, and all they that were with him, which is* (sayes that Text expresly) *the sect of the Sadduces, and were filled with indignation.* And some collect out of a place in *Eusebius*, that this *Ananias*, who was high Priest at this time, and had declared his ill affection to *S. Paul*, (as you heard before) was a Sadduce: But, I thinke those words of *Eusebius* will not beare, at least, not enforce that, nor be well applied to this *Ananias*. Howsoever, *S. Paul* had just cause to come to this protestation, *I am a Pharisee*, and in so doing he can be obnoxious to nothing; if he be as safe in his other protestation, all is well, *for the hope and resurrection of the dead, am I called in question*; consider we that.

Ver. 2

Act. 5.17

It is true, that he was not, at this time, called in question, directly and expresly *for the Resurrection*; you may see, where he was apprehended, that it was *for teaching against that people, and against that law, and against that Temple.* So that, he was endited upon pretense of sedition, and prophanation of the Temple. And therefore, when *S. Paul* sayes here, *I am called in question for preaching the Resurrection*, he means this, If I had not preached the Resurrection, I should never have been called in question, nor should be, if I would forbear preaching the Resurrection; No man persecutes me, no man appeares against me, but onely they that deny the Resurrection; The Sadduces did deny it; The Pharisees did beleeeve it; and therefore this was a likely and a lawfull way to divide them, and to gaine time, with such a purpose, (so far) as *David* had, when he prayed, *O Lord, divide their tongues.* For it is not alwayes unlawfull to sowe discord, and to kindle dissention amongst men; for men may agree too well, to ill purposes. So have yee then seen, That though it be not safe to conclude, *S. Paul*, or any holy man did this, therefore I may do it, (which was our first part) yet in this which *S. Paul* did here, there was nothing that may not be justified in him, and imitated by us, (which was our second part) Remains onely the third, which is the accommodation of this to our present times, and the appropriation thereof to our selves, and making it our own case.

Resurrectio

Act. 21.28

Psal. 55.9

3 Part
Sadducaei

The world is full of Sadduces, and Pharisees, and the true Church of God arraigned by both. The Sadduces were the greater men, the Pharisees were the greater number; so they are still. *The Sadduces denied the Resurrection, and Angels, and Spirits*; So they do still.

⁴⁶⁰ For, those Sadduces, whom we consider now, in this part, are meere carnall men; men that have not onely no Spirit of God in them, but no soule, no spirit of their owne; meere Atheists. And this Carnality, this Atheisme, this Sadducisme is seene in some Countries to prevaile most upon great persons, (the Sadduces were great persons) upon persons that abound in the possessions, and offices, and honours of this world; for they that have most of this world, for the most part, think least of the next.

Pharisæi

These are our present Sadduces; and then the Pharisee hath his name from *Pharas*, which is Division, Separation; But *Calvin* derives ⁴⁷⁰ the name (not inconveniently) from *Pharash*, which is Exposition, Explication. We embrace both extractions, and acceptations of the word, both *Separation*, and *Exposition*; for the Pharisee whom we consider now, in this part, is he that is separated from us, (there it is *Pharas*, separation) and separated by following private Expositions, (there it is *Pharash*, Exposition) with a contempt of all Antiquity; and not only an undervaluation, but a detestation of all opinions but his owne, and his, whom he hath set up for his Idol. And as the Sadduce (our great and worldly man) is all carnall, all body, and beleeves no spirit: so our Pharisee is so super-spiritually, as that he beleeves, ⁴⁸⁰ that is, considers no body; He imagines such a Purification, such an Angelification, such a Deification in this life, as though the heavenly Jerusalem were descended already, or that God had given man but that one commandement, *Love God above all*, and not a second too, *Love thy neighbour as thy selfe*. Our Sadduces will have all body, our Pharisees all soule, and God hath made us of both, and given us offices proper to each.

[Mat. 22.
37-39]

Duplex
Sadducæus

Now of both these, the present Sadduce, the carnall Atheist, and the present Pharisee, the Separatist, that overvalues himself, and bids us stand farther off, there are two kinds. For, for the Atheist, there is ⁴⁹⁰ *Dauids* Atheist, and *S. Pauls* Atheist; *Dauids*, that ascribes all to nature, and *sayes in his heart, There is no God*; That will call no sudden death, nor extraordinary punishment upon any enormous

Psal. 14.1

sinner, a judgement of God, nor any such deliverance of his servants, a miracle from God, but all is Nature, or all is Accident, and would have been so, though there had been no God: This is Natures Sadduce, *Dauids* Atheist; And then *S. Pauls* Atheist is he, who though he doe beleeve in God, yet doth not beleeve God in Christ; for so *S. Paul* sayes to the Ephesians, *Absque Christo, absque Deo*, If ye be *without Christ*, ye are *without God*. For as it is the same absurdity in

Ephes. 2.12

⁵⁰⁰ nature, to say, There is no Sun, and to say, This that you call the Sun is not the Sun, this that shines out upon you, this that produces your fruits, and distinguishes your seasons is not the Sun: so is it the same Atheisme, in these dayes of light, to say, There is no God, and to say, This Christ whom you call the Son of God, is not God, That he in whom God hath manifested himselfe, He whom God hath made Head of the Church, and Judge of the world, is not God. This then is our double Sadduce, *Dauids* Atheist that beleeves not God, *S. Pauls* Atheist that beleeves not Christ. And as our Sadduce is, so is our Pharisee twofold also.

⁵¹⁰ There is a Pharisee, that by following private expositions, separates himselfe from our Church, principally for matter of Government and Discipline, and imagines a Church that shall be defective in nothing, and does not onely think himself to be of that Church, but sometimes to be that Church, for none but himselfe is of that perswasion. And there is a Pharisee that dreames of such an union, such an identification with God in this life, as that he understands all things, not by benefit of the senses, and impressions in the fancy and imagination, or by discourse and ratiocination, as we poore soules doe, but by immediate, and continuall infusions and inspirations from

*Duplex
Pharisæus*

⁵²⁰ God himselfe; That he loves God, not by participation of his successive Grace, more and more, as he receives more and more grace, but by a communication of God himselfe to him, intirely and irrevocably; That he shall be without any need, and above all use of Scriptures, and that the Scriptures shall be no more to him, then a Catechisme to our greatest Doctors; That all that God commands him to doe in this world, is but as an easie walk downe a hill; That he can doe all that easily, and as much more, as shall make God beholden to him, and bring God into his debt, and that he may assigne any man to whom God shall pay the arrerages due to him, that is, appoint God upon

⁵³⁰ what man he shall confer the benefit of his works of Supererogation; For in such Propositions as these, and in such Paradoxes as these, doe the Authors in the Roman Church delight to expresse and celebrate their Pharisaicall purity, as we find it frequently, abundantly in them.

In a word, some of our home-Pharisees will say, That there are some, who by benefit of a certaine Election, cannot sin; That the Adulteries and Blasphemies of the Elect, are not sins: But the Rome-Pharisee will say, that some of them are not onely without sin in themselves, but that they can save others from sin, or the punishment
⁵⁴⁰ of sin, by their works of Supererogation; and that they are so united, so identified with God already, as that they are in possession of the beatificall Vision of God, and see him essentially, and as he is, in this life: (for, that *Ignatius* the father of the Jesuits did so, some of his Disciples say, it is, at least probable, if not certaine) And that they have done all that they had to doe for their owne salvation, long agoe, and stay in the world now, onely to gather treasure for others, and to worke out their salvation. So that these men are in better state in this life, then the Saints are in heaven; There, the Saints may pray for others, but they cannot merit for others; These men here can
⁵⁵⁰ merit for other men, and work out the salvation of others. Nay, they may be said in some respect to exceed Christ himselfe; for Christ did save no man here, but by dying for him; These men save other men, with living well for them, and working out their salvation.

Sandæus
 Theolog.
 par. 1
 fo. 760

Dissentio

These are our double Sadduces, and our double Pharisees; and now, beloved, if we would goe so far in *S. Pauls* way, as to set this two-fold Sadduce, *David's* Atheist, without God, and *S. Pauls* Atheist, without Christ, against our twofold Pharisee, our home-Catharist, and our Rome-Catharist, If we would spend all our wit, and all our time, all our Inke, and our gall, in shewing them the deformities and
⁵⁶⁰ iniquities of one another, by our preaching and writing against them, The truth, and the true Church might (as *S. Paul* did in our Text) scape the better. But when we (we that differ in no such points) tear, and wound, and mangle one another with opprobrious contumelies, and odious names of sub-division in Religion, our Home-Pharisee, and our Rome-Pharisee, maligners of our Discipline, and maligners of our Doctrine, gaine upon us, and make their advantages of our

contentions, and both the Sadduces, *Dauids* Atheist that denies God, and S. *Pauls* Atheist that denies Christ, joyne in a scornfull asking us, *Where is now your God?* Are not we as well that deny him absolutely,
⁵⁷⁰ as you that professe him with wrangling?

But stop we the floodgates of this consideration; it would melt us into teares. End we all with this, That we have all, all these, Sadduces and Pharisees in our owne bosomes: Sadduces that deny spirits; carnall apprehensions that are apt to say, Is your God all Spirit, and hath bodily eyes to see sin? All Spirit, and hath bodily hands to strike for a sinne? Is your soule all spirit, and hath a fleshly heart to feare? All spirit, and hath sensible sinews to feelee a materiall fire? Was your God, who is all Spirit, wounded when you quarrelled? or did your soule, which is all spirit, drink when you were drunk? Sins of pre-
⁵⁸⁰ sumption, and carnall confidence are our Sadduces; and then our Pharisees are our sins of separation, of division, of diffidence and distrust in the mercies of our God; when we are apt to say, after a sin, Cares God, who is all Spirit, for my eloquent prayers, or for my passionate teares? Is the giving of my goods to the poore, or of my body to the fire, any thing to God who is all Spirit? My spirit, and nothing but my spirit, my soule, and nothing but my soule, must satisfie the justice, the anger of God, and be separated from him for ever. My Sadduce, my Presumption suggests, that there is no spirit, no soule to suffer for sin; and my Pharisee, my Desperation suggests,
⁵⁹⁰ That my soule must perish irremediably, irrecoverably, for every sinne that my body commits.

Now if I go S. *Pauls* way, to put a dissention between these my *Sadduces*, and my *Pharisees*, to put a jealousy between my presumption and my desperation, to make my presumption see, that my desperation lies in wait for her; and to consider seriously, that my presumption will end in desperation, I may, as S. *Paul* did in the Text, scape the better for that. But if, without farther troubling these *Sadduces* and these *Pharisees*, I be content to let them agree, and to divide my life between them, so as that my presumption shall possesse
⁶⁰⁰ all my youth, and desperation mine age, I have heard my sentence already, *The end of this man will be worse then his beginning*, How much soever God be incensed with me, for my presumption at first, he will be much more inexorable for my desperation at last. And

*Sadducæi &
Pharisæi
interni*

Via Pauli

therefore interrupt the prescription of sin; break off the correspondence of sin; unjoynt the dependency of sin upon sin. Bring every single sin, as soon as thou committest it, into the presence of thy God, upon those two legs, Confession, and Detestation, and thou shalt see, that as, though an intire Iland stand firme in the Sea, yet a single clod of earth cast into the Sea, is quickly washt into nothing; so, how-
⁶¹⁰ soever thine habituall, and customary, and concatenated sins, sin enwrapped and complicated in sin, sin entrenched and barricadoed in sin, sin screwed up, and riveted with sin, may stand out, and wrastle even with the mercies of God, in the blood of Christ Jesus; yet if thou bring every single sin into the sight of God, it will be but as a clod of earth, but as a graine of dust in the Ocean. Keep thy sins then from mutuall intelligence, that they doe not second one another, induce occasion, and then support and disguise one another; and then, neither shall the body of sin ever oppresse thee, nor the exhalations, and damps, and vapors of thy sad soule, hang between
⁶²⁰ thee, and the mercies of thy God; But thou shalt live in the light and serenity of a peaceable conscience here, and die in a faire possibility of a present melioration and improvement of that light. All thy life thou shalt be preserved, in an Orientall light, an Easterne light, a rising and a growing light, the light of grace; and at thy death thou shalt be super-illustrated, with a Meridionall light, a South light, the light of glory. And be this enough for the explication, and application of these words, and their complication with the day; for the justifying of *S. Pauls* Stratagem in himselfe, and the exemplifying, and imitation thereof in us. *Amen.*

⁶³⁰ That God that is the God of peace, grant us his peace, and one minde towards one another; That God that is the Lord of Hosts, maintaine in us that warre, which himself hath proclaimed, an enmity between the seed of the Woman, and the seed of the Serpent, between the truth of God, and the inventions of men; That we may fight his battels against his enemies without, and fight his battels against our enemies within, our own corrupt affections; That we may be victorious here, in our selves, and over our selves, and triumph with him hereafter, in eternall glory.

Number 7.

*A Lent-Sermon Preached to the King,
at White-Hall, February 12, 1629.*

MAT. 6.21. *FOR, WHERE YOUR TREASURE IS,
THERE WILL YOUR HEART BE ALSO.*

I HAVE SEEN Minute-glasses; Glasses so short-liv'd. If I were to preach upon this Text, to such a glass, it were enough for half the Sermon; enough to show the worldly man his Treasure, and the Object of his heart (*for, where your Treasure is, there will your Heart be also*) to call his eye to that Minute-glass, and to tell him, There flows, there flies your Treasure, and your Heart with it. But if I had a Secular Glass, a Glass that would run an age; if the two Hemispheres of the World were composed in the form of such a Glass, and all the World calcin'd and burnt to ashes, and all the ashes,¹⁰ and sands, and atoms of the World put into that Glass, it would not be enough to tell the godly man what his Treasure, and the Object of his Heart is. A Parrot, or a Stare, docile Birds, and of pregnant imitation, will sooner be brought to relate to us the wisdom of a Council Table, then any *Ambrose*, or any *Chrysostome*, Men that have Gold and Honey in their Names, shall tell us what the Sweetness, what the Treasure of Heaven is, and what that mans peace, that hath set his Heart upon that Treasure. As Nature hath given us certain Elements, and all Bodies are compos'd of them; and Art hath given us a certain Alphabet of Letters, and all Words are compos'd of them: so, our²⁰ blessed Saviour, in these three Chapters of this Gospel, hath given us a Sermon of Texts, of which, all our Sermons may be compos'd. All the Articles of our Religion, all the Canons of our Church, all the Injunctions of our Princes, all the Homilies of our Fathers, all the

Body of Divinity, is in these three Chapters, in this one Sermon in the Mount: Where, as the Preacher concludes his Sermon with Exhortations to practice, (*whosoever heareth these sayings of mine, and doth them*) so he fortifies his Sermon, with his own practice, (which is a blessed and a powerful method) for, as soon as he came out of the Pulpit, as soon as he came down from the Mount, he³⁰ cur'd the first Leper he saw, and that, without all vainglory: for he forbad him to tell any man of it.

Divisio

Of this Noble Body of Divinity, one fair Limb is in this Text, *Where your treasure is, there will your heart be also.* Immediately before, our blessed Saviour had forbidden us the laying up of *Treasure in this world*, upon this Reason, That *here moths and rust corrupt, and thieves break in, and steal.* There, the reason is, because the *Money* may be lost; but here, in our Text it is, because the *Man* may be lost: *for where your Treasure is, there your Heart will be also:* So that this is equivalent to that, *What profit to gain the whole world,*⁴⁰ *and loose a mans own soul?* Our Text therefore stands as that Proverbial, that Hieroglyphical Letter, *Pythagoras* his Y; that hath first a stalk, a stem to fix it self, and then spreads into two Beams. The stem, the stalk of this Letter, this Y, is in the first word of the Text, that Particle of argumentation, *For:* Take heed where you place your Treasure: for it concerns you much, where your Heart be plac'd; and, *where your Treasure is, there will your Heart be also.* And then opens this Symbolical, this Catechistical Letter, this Y, into two Horns, two Beams, two Branches; one broader, but on the left hand, denoting the Treasures of this World; the other narrower,⁵⁰ but on the right hand, Treasure laid up for the World to come. Be sure ye turn the right way: for, *where your Treasure is, there will your Heart be also.*

Cor fixum

First then, We bind our selves to the stake, to the stalk, to the staff, the stem of this Symbolical Letter, and consider in it, That firmness and fixation of the Heart, which God requires. God requires no unnatural things at mans hand: Whatsoever God requires of man, man may finde imprinted in his own nature, written in his own heart. This firmness then, this fixation of the heart, is natural to man: Every man does set his heart upon something: and Christ in this⁶⁰ place does not so much call upon him, that he would do so, set his

heart upon something; as to be sure that he set it upon the right Object. And yet truly, even this first work, to recollect our selves, to recapitulate our selves, to assemble and muster our selves, and to bend our hearts intirely and intently, directly, earnestly, emphatically, energetically, upon something, is, by reason of the various fluctuation of our corrupt nature, and the infinite multiplicity of Objects, such a Work as man needs to be called upon, and excited to do it. Therefore is there no word in the Scriptures so often added to the heart, as that of intireness; *Toto Corde, Omni Corde, Pleno Corde*: Do this⁷⁰ with *all thine heart*, with a *whole heart*, with a *full heart*: for whatsoever is indivisible, is immoveable; a Point, because it cannot be divided, cannot be moved: the Centre, the Poles, God himself, because he is indivisible, is therefore immoveable. And when the heart of man is knit up in such an intireness upon one Object, as that it does not scatter, nor sub-divide it self; then, and then onely is it fixed. And that's the happiness in which *David* fixes himself; not in his *Cor paratum*, *My heart is prepared*, *O God, my heart is prepared*; (for so it may be, prepared even by God himself, and yet scattered and subdivided by us:) But, in his *Cor fixum*, *My heart is fixed*, *O God*,⁸⁰ *my heart is fixed*; *Awake my glory, awake my Psalter and Harp*: *I my self will awake early, and praise thee, O Lord, among the people*. A Triumph that *David* return'd to more then once: for he repeats the same words, with the same pathological earnestness again. So that his Glory, his Victory, his Triumph, his Peace, his Acquiescence, his All-sufficiency in himself, consisted in this, That his heart was fixed: for this fixation of the heart, argued and testified an intireness in it. When God sayes, *Fili, da mihi Cor*; *My Son, give me thy heart*; God means, the whole man. Though the Apostle say, *The eye is not the man, nor the ear is not the man*; he does not say, The heart is not⁹⁰ the man: the heart is the man; the heart is all: and, as *Moses* was not satisfied with that Commission that *Pharaoh* offered him, That all the men might go to offer sacrifice; but *Moses* would have all their young, and all their old; all their sons, and all their daughters; all their flocks, and all their herds; he would have all: So, when God sayes, *Fili, da mihi Cor*, *My Son, give me thy heart*, God will not be satisfied with the eye, if I contemplate him in his Works: (for that's but the godliness of the natural man) nor satisfied with the ear, with

Psal. 57.7

Psal. 108.1

1 Cor. 12.17

Exod. 10.8

hearing many Sermons: (for that's but a new invention, a new way of making Beads, if, as the Papist thinks all done, if he have said so
¹⁰⁰ many *Aves*, I think all done, if I have heard so many Sermons.) But God requires the heart, the whole man, all the faculties of that man: for onely that that is intire, and indivisible, is immovable; and that that God calls for, and we seek for, in this stem of *Pythagoras* his Symbolical Letter, is this immovableness, this fixation of the heart. And yet, even against this, though it be natural, there are many impediments: We shall reduce them to a few; to three; these three. First, there is *Cor nullum*, a meer Heartlessness, no Heart at all, Incogitancy, Inconsideration: and then there is *Cor & Cor*, *Cor duplex*, a double Heart, a doubtful, a distracted Heart; which is not Incogi-
¹¹⁰ tancy, nor Inconsideration, but Perplexity and Irresolution: and lastly, *Cor vagum*, a wandring, a wayfaring, a weary Heart; which is neither Inconsideration, nor Irresolution, but Inconstancie. And this is a Trinity against our Unity; three Enemies to that fixation and intireness of the Heart, which God loves: Inconsideration, when we do not Debate; Irresolution, when we do not Determine; Inconstancy, when we do not Persevere: and upon each of these, be pleas'd to stop your Devotion, a few minutes.

Cor nullum

2 Thess.

3.10

The first is, *Cor nullum*, no Heart at all, Incogitancy, Thoughtlessness. An idle body, is a disease in a State; an idle soul, is a monster
¹²⁰ in a man. *That body that will not work, must not eat*, but starve: that soul that does not think, not consider, cannot be said to actuate, (which is the proper operation of the soul) but to evaporate; not to work in the body, but to breathe, and smoak through the body. We have seen Estates of private men wasted by Inconsideration, as well as by Riot; and a soul may perish by a thoughtlessness, as well as by ill thoughts: God takes it as ill to be slighted, as to be injur'd: and God is as much slighted in *Corde nullo*, in our thoughtlessness and inconsideration, as he is oppos'd and provok'd in *Corde maligno*, in a rebellious Heart. There is a good nullification of the heart, a good
¹³⁰ bringing of the heart to nothing. For the fire of Gods Spirit may take hold of me, and (as the Disciples that went with Christ to *Emmaus*, were affected) *my heart may burn within me*, when the Scriptures are opened, that is, when Gods Judgements are denounced against my Sin; and this heat may overcome my former frigidity and cold-

Luk. 24

ness, and overcome my succeeding tepidity and lukewarmness, and may bring my heart to a mollification, to a tenderness, as *Job* found it; *The Almighty hath troubled me, and made my heart soft*: for there are hearts of clay, as well as hearts of wax; hearts, whom these fires of God, his Corrections, harden. But if these fires of his, these¹⁴⁰ denunciations of his judgements, have overcome first my coldness, and then my lukewarmness, and made my heart soft for better impressions; the work is well advanc'd, but it is not all done: for Metal may be soft, and yet not fusil; Iron may be red hot, and yet not apt to run into another mold. Therefore there is a liquefaction, a melting, a pouring out of the heart, such as *Rahab* speaks of, to *Joshua's* Spies; (*As soon as we heard how miraculously God had proceeded in your behalf, in drying up Jordan, all our hearts melted within us, and no man had any spirit left in him.*) And when upon the consideration of Gods miraculous Judgements or Mercies, I come to such a melting¹⁵⁰ and pouring out of my heart, that there be no spirit, that is, none of mine own spirit left in me; when I have so exhausted, so evacuated my self, that is, all confidence in my self, that I come into the hands of my God, as plially, as ductily, as that first clod of earth, of which he made me in *Adam*, was in his hands, in which clod of earth, there was no kinde of reluctance against Gods purpose; this is a blessed nullification of the heart. When I say to my self, as the Apostle professed of himself, *I am nothing*; and then say to God, Lord, though I be nothing, yet behold, I present thee as much as thou hadst to make the whole world of; O Thou that mad'st the whole world of¹⁶⁰ nothing, make me, that am nothing in mine own eyes, a new Creature in Christ Jesus: This is a blessed nullification, a glorious annihilation of the heart. So is there also a blessed nullification thereof, in the contrition of heart, in the sense of my sins; when, as a sharp winde may have worn out a Marble Statue, or a continual spout worn out a Marble Pavement, so, my holy tears, made holy in his Blood that gives them a tincture, and my holy sighs, made holy in that Spirit that breathes them in me, have worn out my Marble Heart, that is, the Marbleness of my heart, and emptied the room of that former heart, and so given God a *Vacuity*, a new place to create a new heart¹⁷⁰ in. But when God hath thus created a new heart, that is, re-enabled me, by his Ordinance, to some holy function, then, to put this heart

23.16

2.11 and 5.1

2 Cor. 12.11

to nothing, to think nothing, to consider nothing; not to know our age, but by the Church-Book, and not by any action done in the course of our lives, for our God, for our Prince, for our Country, for our Neighbor, for our Selves, (our selves are our souls;) not to know the seasons of the year, but by the fruits which we eat, and not by observation of the Publick and National Blessings, which he hath successively given us; not to know Religion, but by the Conveniency, and the Preferments to be had in this, or in the other side; to sit¹⁸⁰ here, and not to know if we be ask'd upon a surprize, whether it were a Prayer, or a Sermon, or an Anthem that we heard last; this is such a nullification of the heart, such an annihilation, such an exinanition thereof, as reflects upon God himself: for, *Respuit datorem, qui datum deserit*, He that makes no use of a Benefit, despises the Benefactor. And therefore, *A rod for his back*, qui indiget Corde, *that is without a heart*, without consideration what he should do; nay, what he does. For this is the first Enemy of this firmness and fixation of the heart, without which, we have no treasure; And we have done with that, *Cor nullum*, and pass to the second, *Cor & Cor, Cor duplex*,¹⁹⁰ the double, the divided, the distracted heart, which is not Inconsideration, but Irresolution.

Cor Duplex
Deut. 28.65

This Irresolution, this Perplexity is intended in that Commination from God, *The Lord shall give them a trembling heart*: this is not that *Cor nullum*, that melted heart, in which *There was no spirit left in them*, as in *Joshua's* time; but *Cor pavidum*, a heart that should not know where to settle, nor what to wish; but, as it follows there, *In the morning he shall say, Would God it were evening; and in the evening, Would God it were morning*. And this is that which *Solomon* may have intended in his Prayer, *Give thy servant an understanding heart*: *Cor Docile*, so *S. Hierom* reads it, A heart able to conceive counsel: for that's a good disposition, but it is not all: for, the Original is, *Leb shemmeany*, that is *Cor audiens*, A heart willing to hearken to Counsel. But all that, is not all that is ask'd; *Solomon* asks there *a heart to discern between good and evil*; so that it is a Prayer for the spirit of Discretion, of Conclusion, of Resolution; that God would give him a heart willing to receive Counsel, and a heart capable to conceive and digest Counsel, and a heart able to discern between Counsel and Counsel, and to Resolve, Conclude, Determine.

1 Reg. 3.9

²⁰⁰

It were a strange ambitious patience in any man, to be content to be
²¹⁰ racked every day, in hope to be an inch or two taller at last: so is it for
me, to think to be a dram or two wiser, by hearkning to all jealousies,
and doubts, and distractions, and perplexities, that arise in my Bosom,
or in my Family; which is the rack and torture of the soul. A spirit of
Contradiction may be of use in the greatest Counsels; because thereby
matters may be brought into farther debatement. But a spirit of con-
tradiction in mine own Bosome, to be able to conclude nothing, re-
solve nothing, determine nothing, not in my Religion, not in my
Manners, but occasionally, and upon Emergencies; this is a sickly
²²⁰ complexion of the soul, a dangerous impotencie, and a shrewd and
ill-presaging *Crisis*. If *Joshua* had suspended his assent of serving the
Lord, till all his Neighbours, and their Families, all the Kings and
Kingdoms about him, had declar'd theirs the same way, when would
Joshua have come to that protestation, *I and my house will serve the*
Lord? If *Esther* had forbore to press for an audience to the King, in
the behalf, and for the life of her Nation, till nothing could have been
said against it, when would *Esther* have come to that protestation,
I will go; and if I perish, I perish? If one Milstone fell from the North-
Pole, and another from the South, they would meet, and they would
²³⁰ rest in the Centre; Nature would con-centre them. Not to be able
to con-centre those doubts, which arise in my self, in a resolution at
last, whether in Moral or in Religious Actions, is rather a vertiginous
giddiness, then a wise circumspection, or wariness. When God pre-
par'd great Armies, it is expressed always so, *Tanquam unus vir,*
Israel went out, as one man. When God established his beloved *David*
to be King, it is expressed so; *Uno Corde*, He sent them out, with
one heart, to make David king. When God accelerated the propaga-
tion of his Church, it is expressed so; *Una Anima, The multitude of*
them that believed, were of one heart, and one soul. Since God makes
²⁴⁰ Nations, and Armies, and Churches One heart, let not us make one
heart two, in our selves; a divided, a distracted, a perplexed, an irre-
solved heart: but in all cases, let us be able to say to our selves, This
we should do. God asks the heart, a single heart, an intire heart; for,
whilst it is so, God may have some hope of it. But when it is a heart
and a heart, a heart for God, and a Heart for *Mammon*, howsoever
it may seem to be even, the odds will be on *Mammons* side against

1 Sam. 11.7

1 Chron.

12.38

Act. 4.32

God; because he presents Possessions, and God but Reversions; he the present and possessory things of this world, God but the future, and speratory things of the next. So then, the *Cor nullum*, no heart, Thoughtlessness, Incogitancie, Inconsideration; and the *Cor duplex*,
 250 the perplexed, and irresolved, and inconclusive heart, do equally oppose this firmness and fixation of the heart which God loves, and which we consider in this stem and stalk of *Pythagoras* his Symbolical Letter: And so does that which we propos'd for the Third, The *Cor Vagum*, the Wandering, the Wayfaring, the Inconstant Heart.

Cor Vagum

Many times, in our private Actions, and in the cribration and sifting of our Consciences, (for that's the Sphere I move in, and no higher) we do overcome the first difficulty, Inconsideration; we consider seriously: and sometimes the second, Irresolution; we resolve confidently: but never the third, Inconstancie: if so far, as to bring
 260 holy Resolutions into Actions; yet never so far, as to bring holy Actions into Habits. That word which we read *Deceitful*, (*The heart is deceitful above all things; who can know it?*) is in the Original, *Gnacob*; and that is, not onely *Fraudulentum*, but *Versipelle*, deceitful because it varies it self into divers forms; so that it does not onely deceive others (others finde not our heart the same towards them to day, that it was yesterday) but it deceives our selves; we know not what, nor where our heart will be hereafter. Upon those words of
 46.8 *Isaiah*, *Redite prævaticatores ad Cor; Return, O sinner, to thy heart: Longe eos mittit*, says S. *Gregory*, God knows whither that sinner
 270 is sent, that is sent to his own heart: for, Where is thy heart? Thou mayst remember where it was yesterday; at such an Office, at such a Chamber: But yesterdays affections are chang'd to day, as to days will be, to morrow. *They have despised my judgements*; so God complains in *Ezekiel*; that is, They are not mov'd with my punishments; they call all, natural accidents: and then it follows, *They have polluted my sabbaths*; they are come to a more faint, and dilute, and indifferent way, in their Religion. Now what hath occasion'd this neglecting of Gods judgements, and this diluteness and indifferency
 20.16 in the ways of Religion? That that follows there, *Their hearts went*
 Hierom. 280 *after their Idols*: Went? Whither? Everywhither: for, *Quot vitia tot recentes deos*; so many habitual Sins, so many Idols: And so, every man hath some Idol, some such Sin; and then, that Idol sends him

to a further Idol, that Sin to another: for, every Sin needs the assistance, and countenance of another sin, for disguise and palliation. We are not constant in our Sins, much less in our more holy Purposes. We complain, and justly, of the Church of *Rome*, that she would not have us receive *in utraque*, in both kinds: But, alas! who amongst us, does receive *in utraque*, so, as that when he receives Bread and Wine, he receives with a true sorrow for former, and a true resolution against
²⁹⁰ future sins? Except the Lord of heaven create new hearts in us, of our selves, we have *Cor nullum*, no heart; all vanishes into Incogitancy. Except the Lord of heaven con-centre our affections, of our selves, we have *Cor & Cor*, a cloven, a divided heart, a heart of Irresolution. Except the Lord of heaven fix our Resolutions, of our selves, we have *Cor vagum*, a various, a wandering heart; all smoaks into Inconstancie. And all these three are Enemies to that firmness, and fixation of the heart, which God loves, and we seek after. But yet how variously soever the heart do wander, and how little a while soever it stay upon one Object; yet, that that thy heart does stay upon,
³⁰⁰ Christ in this place calls thy Treasure: for, the words admit well that inversion; *Where your Treasure is, there will your heart be also*, implies this; Where your Heart is, that is your Treasure. And so we pass from this stem and stalk of *Pythagoras* his Symbolical Letter, The firmness and fixation of the Heart, to the Horns and Beams thereof: A broader, (but on the left hand) and in that, the corruptible treasures of this world; and a narrower, (but on the right hand) and in that, the everlasting Treasures of the next. On both sides, that that you fix your Heart upon, is your Treasure: *For, where your Heart is, there is your Treasure also*.

³¹⁰ Literally, primarily, radically, *Thesaurus*, Treasure, is no more but *Depositum in Crastinum*, Provision for to morrow; to shew how little a proportion, a regulated minde, and a contented heart may make a Treasure. But we have enlarged the signification of these words, *Provision*, and, *To morrow*: for, *Provision* must signifie all that can any way be compass'd; and, *To morrow* must signifie as long as there shall be a to morrow, till time shall be no more: But waiving these infinite Extensions, and Perpetuities, is there any thing of that nature, as, (taking the word *Treasure* in the narrowest signification, to be but Provision for to morrow) we are sure shall last till to mor-

Thesaurus

³²⁰ row? Sits any man here in an assurance, that he shall be the same to morrow, that he is now? You have your Honours, your Offices, your Possessions, perchance under Seal; a Seal of Wax; Wax, that hath a tenacity, an adhering, a cleaving nature, to shew the Royal Constancie of His Heart, that gives them, and would have them continue with you, and stick to you. But then, Wax, if it be heat, hath a melting, a fluid, a running nature too: so have these Honours, and Offices, and Possessions, to them that grow too hot, too confident in them, or too imperious by them. For these Honours, and Offices, and Possessions, you have a Seal, a fair and just evidence of assurance; ³³⁰ but have they any Seal upon you, any assurance of you till to morrow? Did our blessed Saviour give day, or any hope of a to morrow, to that man, to whom he said, *Fool, this night they fetch away thy soul?* Or is there any of us, that can say, Christ said not that to him?

*Thesaurus
malorum*
Luk. 6.45

[Prov.] 10.2
Mic. 6.10

But yet, a Treasure every man hath: *An evil man, out of the evil Treasure of his Heart, bringeth forth that which is evil*, says our Saviour: Every man hath some sin upon which his heart is set; and, *Where your Heart is, there is your Treasure also. The treasures of wickedness profit nothing*, says Job; 'Tis true: But yet, Treasures of wickedness there are. *Are there not yet Treasures of wickedness in* ³⁴⁰ *the house of the wicked?* consider the force of that word, *yet; yet*, though you have the power of a vigilant Prince executed by just Magistrates; *yet*, though you have the Piety of a Religious Prince, seconded by the assiduity of a laborious Clergy; *yet*, though you have many helps, which your Fathers did, and your Neighbours do want, and have (by Gods grace) some fruits of those many helps; *yet*, for all this, *Are there not yet Treasures of wickedness in the house of the wicked?* No? *Are there not scant measures? which are an abomination to God*, says the Prophet there; which are not onely false measures of Merchandize, but false measures of Men: for, when God sayes ³⁵⁰ that, he intends all this; Is there not yet supplantation in Court, and mis-representations of men? When *Solomon*, who understood subordination of places which flowed from him, as well as the highest, which himself possest, says, and says experimentally for his own, and prophetically for future times, *If a Ruler* (a man in great place) *hearken to lyes, all his servants are wicked*: Are there not yet mis-representations of men in Courts? Is there not yet Oppression in the

Prov. 29.12

Country? A starving of men, and pampering of dogs? *A swallowing of the needy? A buying of the poor for a pair of shooes, and a selling to the hungry refuse corn?* Is there not yet Oppression in the Country? Is there not yet Extortion in *Westminster*? *A justifying of the wicked for a reward, and a taking away of the righteousness of the righteous from him?* Is there not yet Extortion in *Westminster*? Is there not yet Collusion and Circumvention in the City? Would they not seem richer then they are, when they deal in private Bargains with one another? And would they not seem poorer then they are, when they are call'd to contribute for the Publique? Have they not increased their riches by Trade, and lifted up their hearts upon the encrease of their riches? Have they not slackened their trade, and layn down upon clothes laid to pledge, and ennobled themselves by an ignoble and lazie way of gain? Is there not yet Collusion and Circumvention in the City? Is there not yet Hypocrisie in the Church? In all parts thereof? Half preachings, and half hearings? Hearings and preachings without practise? Have we not national sins of our own, and yet exercise the nature of Islanders, in importing the Sins of forreign Parts? And though we better no forreign Commodity, nor Manufacture that we bring in, we improve the sins of other Nations; and, as a weaker Grape growing upon the *Rhene*, contracts a stronger nature in the *Canaries*; so do the sins of other Nations transplanted amongst us. Have we not secular sins, sins of our own age, our own time, and yet sin by precedent of former, as well as create precedents for future? And, not onely *Silver and Gold*, but *Vessels of Iron and Brass*, were brought into the Treasury of the Lord; not onely the glorious sins of high places, and National sins, and secular sins; But the wretchedest Begger in the street, contributes to this Treasure, the Treasure of sin; and to this mischievous use, to encrease this Treasure, the Treasure of sin, is a Subsidy man. He begs in Jesus Name, and for Gods sake; and in the same Name, curses him that does not give. He counterfeits a lameness, or he loves his lameness, and would not be cur'd; for, his lameness is his Stock, it is his Demean, it is (as they call their Occupations in the City) his Mystery. *Are there not yet Treasures of wickedness in the house of the wicked*, when even they, who have no Houses, but lie in the Streets, have these Treasures?

Amos 8.5
[and 6]

Isa. 5.23

Ezek. 28.5

Amos 2.8

Josh. 6.19

Thesaurus

Dei hic

Rom. 2.5

Deut. 32.34

Job 38.22

Psal. 135.7

Isa. 45.3

Thesaurus

Dei in

futuro

Jer. 50.25

There are: And then, as the nature of Treasure is to multiply, so does this Treasure, this Treasure of sin; It produces another Treasure, *Thesaurizamus iram*, We treasure up unto our selves *wrath against the day of wrath*: for, it is of the sins of the people that God speaks, when he says, *Is not this laid up in store with me, and sealed up amongst my treasures?* He treasures up the sins of the disobedient:

⁴⁰⁰ But where? In the Treasury of his judgements. And then, that Treasury he opens against us in this world, his Treasures of Snow, and Treasures of Hail, that is, Unseasonableness of Weather, Barrenness and Famine; and he bringeth his winds out of his Treasury, contrary winds, or storms and tempests, to disappoint our purposes; and, as he saies to *Cyrus*, *I will give thee (even thee Cyrus*, though God car'd not for *Cyrus*, otherwise then as he had made *Cyrus* his scourge) *I will give thee the Treasures of darkness, and the hidden Treasures of secret places*. God will enable Enemies (though he loves not those Enemies) to afflict that people that love not him. And these, War,

⁴¹⁰ and Dearth, and Sickness, are the Weapons of Gods displeasure; and these he pours out of his Treasury, in this world. But then, for the world to come, *He shall open his treasury*, (for, whatsoever mov'd our Translators to render that word, *Armory*, and not *Treasury*, in that place, yet evidently it is *Treasury*, and in that very word, *Otzar*, which they translate *Treasury*, in all those places of *Job*, and *David*, and *Isaiah*, which we mentioned before, and in all other places) *He shall open that Treasury*, (says that Prophet) *and bring forth the weapons*, not as before, of *Displeasure*, but in a far heavier word, *the weapons of his Indignation*. And, in the Bowels and Treasury of his

⁴²⁰ Mercy, let me beseech you, not to call the denouncing of Gods Indignation, a Satyr of a Poet, or an Invective of an Orator: As *Solomon* says, *There is a time for all things*; there is a time for Consternation of Presumptuous Hearts, as well as for Redintegration of Broken Hearts; and the time for that, is this time of Mortification, which we enter into, now. Now therefore, let me have leave to say, That the Indignation of God is such a thing, as a man would be affraid to think he can express it, affraid to think he does know it: for the knowledge of the Indignation of God, implies the sense and feeling thereof: all knowledge of that, is experimental; and that's a woful

⁴³⁰ way, and a miserable acquisition, and purchase of knowledge. To

re-collect, Treasure is Provision for the future: No worldly thing is so; there is no certain future: for the things of this world pass from us; we pass from them; the world it self passes away to nothing. Yet a way we have found to make a treasure, a treasure of sin; and we teach God thrift and providence: for, when we arm, God arms too; when we make a treasure, God makes a treasure too; a treasure furnished with Weapons of Displeasure for this World, and Weapons of Indignation for the World to come. But then, *As an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; so,*
⁴⁴⁰ (says our Saviour) *the good man, out of the good treasure of his heart, bringeth forth that which is good:* Which is the last stroke that makes up *Pythagoras* his Symbolical Letter, that Horn, that Beam thereof, which lies on the right hand; a narrower way, but to a better Land; thorow Straights; 'tis true; but to the *Pacifique* Sea, The consideration of the treasure of the Godly Man in this World, and Gods treasure towards him, both in this, and the next.

Luk. 6.45

Things dedicated to God, are call'd often, *The treasures of God; Thesauri Dei*, and *Thesauri sanctorum Dei*: the treasures of God, and the treasures of the servants of God, are, in the Scriptures, the
⁴⁵⁰ same thing; and so a man may rob Gods treasury, in robbing an Hospital. Now, though to give a Talent, or to give a Jewel, or to give a considerable proportion of Plate, be an addition to a treasury; yet to give a treasury to a treasury, is a more precious, and a more acceptable present; as to give a Library to a Library, is more then to give the works of any one Author. A godly man is a Library in himself, a treasury in himself, and therefore fittest to be dedicated and appropriated to God. Invest thy self therefore with this treasure of Godliness: What is Godliness? Take it in the whole compass thereof, and Godliness is nothing but the fear of God: for, he that says in his first
⁴⁶⁰ Chapter, *Initium sapientiæ, The fear of God is the beginning of wisdom*; says also, in the 22. *Finis Modestiæ, The fear of God is the end of modesty*; the end of humility: No man is bound to direct himself to any lower humiliation, then to the fear of God. When God promised good *Ezekias* all those Blessings, Wisdome, and Knowledge, and Stability, and Strength of Salvation; that that was to defray him, and carry him through all, was this, *The fear of the Lord shall be his treasure*. And therefore, *Thesaurizate vobis fundamentum, Lay up in*

*Thesaurus
Bonorum
1 Chro.
28.12*

Prov. 1.7
22.4

Isa. 33.6

1 Tim. 6.19

store for your selves a good foundation against the time to come. Do all in the fear of God: In all warlike preparations, remember the Lord
⁴⁷⁰ of Hosts, and fear him; In all Treaties of Peace, remember the Prince of Peace, and fear him; In all Consultations, remember the Angel of the great Council, and fear him: fear God as much at Noon, as at Midnight; as much in the Glory and Splendour of his Sun-shine, as in his darkest Eclipses: fear God as much in thy Prosperity, as in thine Adversity; as much in thy Preferment, as in thy Disgrace. Lay up a thousand pound to day, in comforting that oppressed soul that sues; and lay up ten thousand pound to morrow, in paring his Nails that oppresses: Lay up a million one day, in taking Gods Cause to heart; and lay up ten millions next day, in taking Gods Cause in
⁴⁸⁰ hand. Let every soul lay up a peny now, in resisting a small temptation; and a shilling anon, in resisting a greater; and it will grow to be a treasure, a treasure of Talents, of so many Talents, as that the poorest soul in the Congregation, would not change treasure with any Plate-Fleet, nor *Terra-firma* Fleet, nor with those three thousand millions, which (though it be perchance a greater sum then is upon the face of *Europe*, at this day, after a hundred years embowelling of the earth for treasure) *David* is said to have left for the treasure of the Temple, onely to be laid up in the Treasury thereof, when it was built: for, the charge of the building thereof, was otherwise de-
⁴⁹⁰ fray'd. *Let your Conversation be in heaven:* Cannot you get thither? You may see, as *S. John* did, Heaven come down to you: Heaven is here; here in Gods Church, in his Word, in his Sacraments, in his Ordinances; set thy heart upon them, The Promises of the Gospel, The Seals of Reconciliation, and thou hast that treasure which is thy *Viaticum*, for thy Transmigration out of this World, and thy Bill of Exchange for the World thou goest to. For, as the wicked make themselves a treasure of sin and vanity, and then God opens upon them a treasure of his Displeasure here, and his Indignation hereafter: So the Godly make themselves a treasure of the fear of God, and he
⁵⁰⁰ opens unto them a treasure of Grace and Peace here, and a treasure of Joy and Glory hereafter. And when of each of these treasures, Here, and Hereafter, I shall have said one word, I have done.

We have treasure, though in earthen Vessels, says the Apostle. We have; that is, We have already the treasure of Grace, and Peace, and

Villalp.
 Tom. 2
 par. 2 li. 5
 Dip. 3
 cap. 43
 fol. 503

Phil. 3.20
 Apoc. 21.2

*Thesaurus
 Dei erga
 Bonos hic*

Faith, and Justification, and Sanctification: But yet, *in earthen Vessels*, in Vessels that may be broken; Peace that may be interrupted, Grace that may be resisted, Faith that may be enfeebled, Justification that may be suspected, and Sanctification that may be blemished. But we look for more; for Joy and Glory; for such a Justification, and such a Sanctification, as shall be seal'd, and riveted in a Glorification. Manna putrified if it were kept by any man, but a day; but in the Ark, it never putrified. That treasure, which is as Manna from Heaven, Grace, and Peace, yet, here, hath a brackish taste: when Grace, and Peace, shall become Joy and Glory in Heaven, there it will be sincere. *Sordescit quod inferiori miscetur naturæ, etsi in suo genere non sordidetur*: Though in the nature thereof, that with which a purer Metal is mix'd, be not base; yet, it abases the purer Metal. He puts his Example in Silver and Gold; Though Silver be a precious metal, yet it abases Gold. Grace, and Peace, and Faith, are precious parts of our Treasure here; yet, if we mingle them, that is, compare them with the Joys, and Glory of Heaven; if we come to think, That our Grace, and Peace, and Faith here, can no more be lost, then our Joy and Glory there; we abase, and over-allay those Joys, and that Glory. *The Kingdom of Heaven is like to a Treasure*, says our Saviour. But is that all? Is any Treasure like unto it? None: For, (to end where we begun) Treasure is *Depositum in Crastinum*, Provision for to morrow. The treasure of the worldly man is not so; He is not sure of any thing to morrow. Nay, the treasure of the Godly man is not so in this world; He is not sure, that this dayes Grace, and Peace, and Faith, shall be his to morrow. When I have Joy and Glory in Heaven, I shall be sure of that, to morrow. And that's a term long enough: for, before a to morrow, there must be a night; And shall there ever be a night in Heaven? No more then day in Hell. *There shall be no Sun in Heaven*; therefore no danger of a Sun-set. And for the treasure it self, when the *Holy Ghost* hath told us, That the Walls and Streets of the City are pure Gold, That the Foundations thereof are all precious Stones, and every Gate of an intire Pearl; what hath the *Holy Ghost* himself left to denote unto us, what the treasure it self within is? The Treasure it self, is the *Holy Ghost* himself, and Joy in him. As the *Holy Ghost* proceeds from *Father* and *Son*, but I know not how; so there shall something proceed from *Father*, *Son*,

2 Cor. 4.7

August.

Matth. 13.44

Apoc. 21.23

18

and *Holy Ghost*, and fall upon me, but I know not what. Nay, not fall upon me neither; but enwrap me, embrace me: for, I shall not be below them, so as that I shall not be upon the same seat with the *Son*, at the right hand of the *Father*, in the Union of the *Holy Ghost*: Rectified by the Power of the *Father*, and feel no weakness; Enlightened by the Wisdom of the *Son*, and feel no scruple; Established by the Joy of the *Holy Ghost*, and feel no jealousy. Where I shall finde the Fathers of the first Age, dead five thousand years before
⁵⁵⁰ me; and they shall not be able to say they were there a minute before me. Where I shall finde the blessed and glorious Martyrs, who went not *per viam lacteam*, but *per viam sanguineam*; not by the milky way of an Innocent Life, but by the bloody way of a Violent Death; and they shall not contend with me for precedency in their own Right, or say, We came in by Purchase, and you but by Pardon. Where I shall finde the Virgins, and not be despised by them, for not being so; but hear that Redintegration, which I shall receive in Christ Jesus, call'd *Virginity*, and *Intireness*. Where all tears shall be wip'd from mine Eyes; not onely tears of Compunction for my self,
⁵⁶⁰ and tears of Compassion for others; but even tears of Joy, too: for, there shall be no sudden joy, no joy unexperienced there; There I shall have all joys, altogether, always. There *Abraham* shall not be gladder of his own Salvation, then of mine; nor I surer of the Everlastingness of my God, then of my Everlastingness in Him. This is that Treasure, of which the God of this Treasure, give us those Spangles; and that single Money, which this Mint can coin, this World can receive, that is, Prosperity, and a good use thereof, in worldly things; and Grace, and Peace, and Faith, in spiritual. And then reserve for us the Exaltation of this Treasure, in the Joy and
⁵⁷⁰ Glory of Heaven, in the Mediation of his Son Christ Jesus, and by the Operation of his Blessed Spirit.

AMEN.

Number 8.

Preached at S. Pauls, upon Easter-day. 1630.

MAT. 28.6. *HE IS NOT HERE, FOR HE IS RISEN,
AS HE SAID; COME, SEE THE PLACE WHERE
THE LORD LAY.*

THESE ARE words spoken by an Angel of heaven, to certain devout Women, who, not yet considering the Resurrection of Christ, came with a pious intention to do an office of respect, and civil honour to the body of their Master, which they meant to embalm in the Monument where they thought to finde it. How great a compasse God went in this act of the Resurrection? Here was God, the God of life, dead in a grave, And here was man, a dead man, risen out of the grave; Here are Angels of heaven employed in so low an office, as to catechize Women, and Women employed in¹⁰ so high an office, as to catechize the Apostles. I chose this verse out of the body of the Story of the Resurrection, because in this verse the act of Christs rising, (which we celebrate this day) is expresly mentioned, *Surrexit enim, for he is risen*: Which word stands as a Candle, that shews it self, and all about it, and will minister occasion of illustrating your understanding, of establishing your faith, of exalting your devotion in some other things about the Resurrection, then fall literally within the words of this verse. For, from this verse we must necessarily reflect, both upon the persons (they to whom, and they by whom the words were spoken) and upon the occasion given. I²⁰ shall not therefore now stand to divide the words into their parts and branches, at my first entring into them, but handle them, as I shall meet them again anon, springing out, and growing up from the body of the Story; for the Context is our Text, and the whole Resurrection

is the work of the day, though it be virtually, implicitly contracted into this verse, *He is not here, for he is risen, as he said; Come, and see the place where the Lord lay.*

Mulieres

Mal. 3.1
Apoc. 1.20

Our first consideration is upon the persons; and those we finde to be Angelicall women, and Euangelicall Angels: Angels made Euan-gelists, to preach the Gospell of the Resurrection, and Women made
³⁰ Angels, (so as *Iohn Baptist* is called an *Angel*, and so as the seven Bishops are called *Angels*) that is, Instructors of the Church; And to recompence that observation, that never good Angel appeared in the likenesse of woman, here are good women made Angels, that is, Mes-sengers, publishers of the greatest mysteries of our Religion. For, howsoever some men out of a petulancy and wantonnesse of wit, and out of the extravagancy of Paradoxes, and such singularities, have called the faculties, and abilities of women in question, even in the roote thereof, in the reasonable and immortall soul, yet that one thing alone hath been enough to create a doubt, (almost an assurance in
⁴⁰ the negative) whether *S. Ambroses* Commentaries upon the Epistles of *S. Paul*, be truly his or no, that in that book there is a doubt made, whether the woman were created according to Gods Image; There-fore, because that doubt is made in that book, the book it self is sus-pected not to have had so great, so grave, so constant an author as *S. Ambrose* was; No author of gravity, of piety, of conversation in the Scriptures could admit that doubt, whether woman were created in the Image of God, that is, in possession of a reasonable and an immortall soul.

The faculties and abilities of the soul appeare best in affaires of
⁵⁰ State, and in Ecclesiasticall affaires; in matter of government, and in matter of religion; and in neither of these are we without exam-ples of able women. For, for State affaires, and matter of government, our age hath given us such a Queen, as scarce any former King hath equalled; And in the Venetian Story, I remember, that certain Ma-trons of that City were sent by Commission, in quality of Ambassa-dours, to an Emperesse with whom that State had occasion to treat; And in the Stories of the Eastern parts of the World, it is said to be in ordinary practise to send women for Ambassadors. And then, in matters of Religion, women have evermore had a great hand, though
⁶⁰ sometimes on the left, as well as on the right hand. Sometimes their

abundant wealth, sometimes their personall affections to some Church-men, sometimes their irregular and indiscreet zeale hath made them great assistants of great Heretiques; as S. *Hierome* tels us of *Helena* to *Simon Magus*, and so was *Lucilia* to *Donatus*, so another to *Mahomet*, and others to others. But so have they been also great instruments for the advancing of true Religion, as S. *Paul* testifies in their behalf, at *Thessalonica*, *Of the chiefe women, not a few*; Great, and Many. For, many times women have the proxies of greater persons then themselves, in their bosomes; many times women⁷⁰ have voices, where they should have none; many times the voices of great men, in the greatest of Civill, or Ecclesiasticall Assemblies, have been in the power and disposition of women.

Hieron.

Acts. 17.4

Hence is it, that in the old Epistles of the Bishops of Rome, when they needed the Court, (as, at first they needed Courts as much, as they brought Courts to need them at last) we finde as many letters of those Popes to the Emperours Wives, and the Emperours Mothers, and Sisters, and women of other names, and interests in the Emperours favours and affections, as to the Emperours themselves. S. *Hierome* writ many letters to divers holy Ladies; for the most part, all⁸⁰ of one stocke and kindred; and a stock and kindred so religious, as that I remember, the good old man saies, That if *Iupiter* were their Cousin, of their kindred, he beleeves *Iupiter* would be a Christian; he would leave being such a God as he was, to be their fellow-servant to the true God.

Now if women were brought up according to S. *Hieromes* instructions in those letters, that by seaven yeares of age, they should be able to say the Psalmes without book; That as they grew in yeares, they should proceed in the knowledge of Scriptures, That they should love the Service of God at Church, but not *sine Matre*, not goe to Church⁹⁰ when they would, but when their Mother could goe with them, *Nec quærerent celebritatem Ecclesiarum*, They should not alwaies goe to the greatest Churches, and where the most famous Preachers drew most company; If women have submitted themselves to as good an education as men, God forbid their sexe should prejudice them, for being examples to others. Their sexe? no, nor their sins neither: for, it is S. *Hieromes* note, That of all those women, that are named in Christs pedigree in the Gospell, there is not one, (his onely Blessed

Virgin Mother excepted) upon whom there is not some suspicious note of incontinency. Of such women did Christ vouchsafe to come;

¹⁰⁰ He came of woman so, as that he came of nothing but woman; of woman, and not of man. Neither doe we reade of any woman in the Gospel, that assisted the persecutors of Christ, or furthered his afflictions; Even *Pilats* wife dissuaded it. Woman, as well as man, was made after the Image of God, in the Creation; and in the Resurrection, when we shall rise such as we were here, her sexe shall not diminish her glory: Of which, she receives one faire beame, and inchoation in this Text, that the purpose of God is, even by the ministry of Angels, communicated to women. But what women? for, their preparation, their disposition is in this Text too; such women,
¹¹⁰ as were not only devout, but sedulous, diligent, constant, perseverant in their devotion; To such women God communicated himself; which is another Consideration in these persons.

Marie

As our Saviour Christ was pleased, that one of these women should be celebrated by name, for another act upon him, *Mary Magdalen*, and that wheresoever his Gospell was preached, her act should be remembred, so the rest, with her, are worthy to be known and celebrated by their names; Therfore we consider, *Quæ*, and *quales*; first who they were, and then what they were; their names first, and then their conditions. There is an Historicall relation, and observation,

Bodin de
repub.
l. 6. c. 4

¹²⁰ That though there be divers Kingdomes in Europe, in which the Crowns may fall upon women, yet, for some ages, they did not, and when they did, it was much at one time, and all upon women of one name, *Mary*. It was so with us in *England*, and in *Scotland* it was so; so in *Denmark*, and in *Hungary* it was so too; all foure, *Maries*. Though regularly women should not preach, yet when these *Legati à latere*, these Angels from heaven did give Orders to women, and made them Apostles to the Apostles, the Commission was to women of that name, *Mary*; for, though our Expositors dispute whether the Blessed Virgin *Mary* were there then, when this passed at the Sepulchre, yet of *Mary Magdalen*, and *Mary* the Mother of *Iames*, there

¹³⁰ can be no doubt. Indeed it is a Noble, and a Comprehensive name, *Mary*. It is the name of woman, in generall; For, when *Adam* sayes of *Eve*, *She shall be called Woman*, in the Arabique Translation, there is this name, *She shall be called Mary*; and the Arabique is,

Gen. 2.23

perchance, a dialect of the Hebrew. But in pure, and Originall Hebrew, the word signifies *Exaltation*, and whatsoever is best in the kinde thereof. This is the name of that sister of *Aaron*, and *Moses*, that with her Quire of women assisted at that Eucharisticall sacrifice, that Triumphant song of Thanksgiving, upon the destruction, the subversion, the submersion of *Ægypt*, in the Red Sea. Her name was *Miriam*; and *Miriam* and *Mary* is the same name in women, as *Iosuah* and *Iesus* is the same name to men. The word denotes *Greatnesse*, not only in Power, but in Wisdome, and Learning too; and so signifies often Prophets, and Doctors; and so falls fitliest upon these blessed women, who, in that sense, were all made *Maries*, Messengers, Apostles to the Apostles; in which sense, even those women were made *Maries*, (that is, Messengers of the Resurrection) who, no doubt, had other names of their own. There was amongst them, the wife of *Chusa*, a great man in *Herods* Court, his Steward; and her name was *Ioanna*, *Ioane*. So that here was truly a Pope *Ioane*, a woman of that name, above the greatest men in the Church. For the dignity of the Papacy, they venture to say, that whosoever was *S. Peters* Successor in the Bishoprick of Rome, was above any of the Apostles, that over-lived *Peter*; as *S. Iohn* did; Here was a woman, a Pope *Ioane*, Superiour to *S. Peter* himself, and able to teach him. But though we found just reason to celebrate these women by name, we meant not to stay upon that circumstance; we shut it up with this prayer, That that blessing which God gave to these *Maries*, which was, to know more of Christ, then their former teachers knew, he will also be pleased to give to the greatest of that name amongst us, That she may know more of Christ, then her first teachers knew. And we passe on, from the Names, to the Conditions of these women.

At first we consider their sedulity; sedulity, that admits no intermission, no interruption, no discontinuance, no tepidity, no indifferency in religious offices. Consider we therefore their sedulity if we can. I say, if we can; because if a man should sit down at a Beehive, or at an Ant-hill, and determine to watch such an Ant, or such a Bee, in the working thereof, he would finde that Bee, or that Ant so sedulous, so serious, so various, so concurrent with others, so contributory to others, as that he would quickly lose his marks, and his sight of that Ant, or that Bee; So if we fixe our consideration upon

Exod. 15.20

Luke 8.3
and 24.10

Sedula

these devout women, and the sedulity of their devotion, so as the severall Euangelists present it unto us, we may easily lose our sight, and hardly know which was which, or, at what time she or she came to the Sepulchre. *They came in the end of the Sabbath, as it begun to dawne, towards the first day of the week*, sayes S. Mathew; *They came very early in the morning, upon the first day of the week, the Sun being then risen*, sayes S. Mark; *They prepared their Spices, and rested the Sabbath, and came early the next day*, sayes S. Luke; *They*¹⁸⁰ *came the first day, when it was yet dark*, sayes S. Iohn. From Friday Evening, till Sunday morning they were sedulous, busie upon this service; so sedulous, as that *Athanasius* thinks these women came foure severall times to the Sepulchre, and that the foure Euangelists have relation to their foure commings; and S. *Hierome* argues upon this seeming variety in the Euangelists, thus, *Non mendacii signum, sed sedulæ visitationis officium*, This variety argues no uncertainty in the Euangelists, but testifies the sedulity of those women they speak of; *Dum crebrò abeunt & recurrunt*, sayes he, whilst they make many accesses, and returnes, *Nec patiuntur à Sepulchro diu, aut longiùs*¹⁹⁰ *abesse*, and cannot indure to be farre distant, or long absent from their devout exercise.

Beloved, true devotion is a serious, a sedulous, an impatient thing. He that said in the Gospell, *I fast twice a week*, was but a Pharisee; He that can reckon his devout actions, is no better; He that can tell how often he hath thought upon God to day, hath not thought upon him often enough. It is S. *Augustines* holy Circle, to pray, that we may heare Sermons profitably, and to heare Sermons that we learn to pray acceptably. Devotion is no Marginall note, no interlineary glosse, no Parenthesis that may be left out; It is no occasionall thing,²⁰⁰ no conditionall thing; I will goe, if I like the Preacher, if the place, if the company, if the weather; but it is of the body of the Text, and layes upon us an Obligation of fervour and of continuance. This we have in this example of these, not only Euangelicall, but Euangelisticall (preaching) women; And thus much more, that as they were sedulous and diligent after, so they were early, and begun betimes; for, howsoever the Euangelists may seeme to vary, in the point of time, when they came, they all agree *they came early*, which is another exaltation of Devotion.

Mat. 28.1

Mark 16.2

Luke 24.1

John 20.1

Athanas.

Hierome

Luke 18.12

They were women of quality, and meanes. They came with Christ
²¹⁰ from Galilee, and they came upon their owne charges; and more then
 so; for, saies the text, *They ministred to Christ of their substance.*
 Women of quality may be up and ready early enough for Gods
 service, if they will. If they be not, let them but seriously aske them-
 selves that question, whether upon no other occasion, no entertain-
 ment, no visit, no letter to or from another, they could have made
 more haste; And if they finde they could, I must say in that case,
 as *Tertullian* said, They have put God and that man into the balance,
 and waighed them together, and found God too light. That Mighty,
 that waighty, that ponderous God, that blasts a State with a breath,
²²⁰ that melts a Church with a looke, that molders a world with a
 touch, that God is waighed downe with that man; That man, whose
 errand, if it be but conversation, is vanity, but, if it be sin, is nothing,
 waighs downe God. The world will needs thinke one of these *Maries*,
 (*Magdalen*) to have been guilty of such entertainments as these, of
 Incontinency, and of that in the lowest (that is, the highest) kinde,
 Prostitution; perchance she was; But, I would there were that neces-
 sity of thinking so, that because she was a Woman, and is called a
 sinner, therefore that must be her sin, as though they were capable
 of no other sin; Alas, it is not so. There may be women, whom even
²³⁰ another sin, the sin of Pride, and over-valuation of themselves may
 have kept from that sin, and yet may well be called sinners too; There
 may be found women, whom only their scorne of others, hath kept
 honest, and yet are sinners, though not in that sin. But yet, even this
 woman, *Mary Magdalen*, be her sin what you will, *came early* to
 Christ; early, as soone as he afforded her any light. Christ saies, in
 the person of Wisdome, *I love them that love me, and they that seeke*
me early, shall finde me; And a good soule will eccho back that returne
 of *David*, *O God, thou art my God, early will I seeke thee; my soule*
thirsteth for thee, my flesh longeth for thee; and double that eccho
²⁴⁰ with *Esay*, *With my soule have I desired thee in the night, with my*
spirit within me, will I seeke thee early.

Mane

Luke 8.3

Tertul.

Prov. 8.17

Psal. 63.1

Esay 26.9

Now, what is this early seeking of God? First, there is a generall
 rule given by *Salomon*, *Remember thy Creator in the dayes of thy*
youth; submit thy selfe to a religious discipline betimes. But then,
 in that there is a *Now* inserted into that Rule of *Solomons*, (*Remem-*

Eccles. 12.1

ber *Now* thy Creator, in the dayes of thy youth,) there is an intimation, that there is a youth in our age, and an earlinesse acceptable to God, in every action; we seeke him early, if we seeke him at the beginning of every undertaking. If I awake at midnight, and embrace

²⁵⁰ God in mine armes, that is, receive God into my thoughts, and pursue those meditations, by such a having had God in my company, I may have frustrated many tentations that would have attempted me, and perchance prevailed upon me, if I had beene alone, for solitude is one of the devils scenes; and, I am afraid there are persons that sin oftner alone, then in company; but that man is not alone that hath

Psal. 21.3

God in his sight, in his thought. *Thou preventedst me with the blessings of goodnesse*, saies *David* to God. I come not early enough to God, if I stay till his blessings in a prosperous fortune prevent me, and lead me to God; I should come before that. *The dayes of affliction*

Iob 30.27

²⁶⁰ *have prevented me*, saies *Iob*. I come not early enough to God, if I stay till his Judgements prevent me, and whip me to him; I should come before that. But, if *I prevent the night watches, and the dawning of the morning*, If *in the morning my prayer prevent thee O God*,

Psal. 119.147

Psal. 88.13

(which is a high expression of *Dauids*, That I should wake before God wakes, and even prevent his preventing grace, before it be declared in any outward act, that day) If before blessing or crosse fall upon me, I surrender my selfe intirely unto thee, and say, Lord here I lye, make thou these sheets my sheets of penance, in inflicting a long sicknesse, or my winding sheete, in delivering me over to
²⁷⁰ present death, Here I lye, make thou this bed mine Altar, and binde me to it in the cords of decrepitnessse, and bedridnesse, or throw me off of it into the grave and dust of expectation, Here I lye, doe thou choose whether I shall see any to morrow in this world, or begin my eternall day, this night, Thy Kingdome come, thy will be done; when I seeke God, meerely for love of him, and his glory, without relation to his benefits or to his corrections, this is that early seeking, which we consider in those blessed Women, whose sedulity and earnestnesse, when they were come, and acceleration and earlinesse, in their coming, having already considered, passe we now to the *Ad quid*, to
²⁸⁰ what purpose, and with what intention they came, for in that alone, there are divers exaltations of their devotion.

Ad quid

In the first verse of this Chapter it is said, *They came to see the*

Sepulchre; Even to see the Sepulchre was an act of love, and every act of love to Christ, is Devotion. There is a love that will make one kisse the case of a picture, though it be shut; There is a love that will melt ones bowels, if he do but passe over, or passe by the grave of his dead friend. But their end was not onely to see the Sepulchre, but to see whether the Sepulchre were in such state, as that they might come to their end, which was, *To embalme their Masters body.*

²⁹⁰ But this was done before; and done to their knowledge; for, that all the Euangelists testifie; particularly, S. *Luke*, *The women followed, and beheld the Sepulchre, and how the body was laid.* How, that is, how abundantly it was embalmed by *Nicodemus*. How, that is, how decently and orderly it was wound and bound up, according to the manner of the Jews funerals. What then intended these women to doe more then was done already?

Luke 23.55

That cannot be well admitted, which *Theophylact* saies, That as *Iacobs* body was embalmed forty dayes in Egypt, so they intended to re-embalme our Saviours body, formerly embalmed by *Nicodemus*.

Theophy.
Gen. 50.3

³⁰⁰ For, that was onely done upon such bodies as were exenterated and embowelled, and then filled up, and plastered about with spices and gums, to preserve them from putrification, when they were to be carried into remote parts; But of these re-embalmings and post-unctions after the body had beene laid in the Sepulchre, I know not, who may have read of them; I have not. Neither seemes it to have beene possible in this case; not possible for these women to have come to the body of Christ. For, if that be the true winding sheet of Christ which is kept in Savoy, it appeares, that that sheet stuck so close to his body, as that it did, and does still retaine the dimensions

³¹⁰ of his body, and the impressions and signatures of every wound that he had received in his body. So that it would have beene no easie matter for those women to have pulled off that sheet, if it had had no other glue, no other gumme, but his owne precious blood to hold it; But, if (as their more wary Authors say) Christs body were carried loose, in that sheet, which is shewed in Savoy, from the Crosse to the Sepulchre, and then taken out of that sheet, and embalmed by *Nicodemus*, and wrapped up in other linnen, upon those spices and gummes which he bestowed upon it, and then buried according to the manner of the jews, whose manner it was to swathe the bodies

Chiffletius
de Linteis
Sepulchr.
cap. 25

Iohn 11.44 ³²⁰ of the dead, just as we swathe the bodies of children, all over, (for, so *Lazarus came out bound hand and foote with grave-cloathes*) how could it fall into the imagination of these women, that they could come to embalme the body of Christ, so swathed, so wound, so bound up, as that body was; for, certainly, it was the body, and not the grave-cloathes that they meant to embalme.

Truly I have often wondred, that amongst our very many Expositors of the Gospels, (which I can pronounce of some scores) no one hath touched upon this doubt. They all make good use of their piety, and devout officiousnesse towards their dead Master, but of ³³⁰ the impossibility of comming to that body, and of the irregularity, and impertinency of undertaking that, and proceeding so far in that, which could not possibly be done, I find no mention. What shal be said of this? That may be said, which *Chrysologus* saies, (though not of this, for of this none saies any thing) *Sæva passionis procella turbaverat*, That a bitter storme of passion and consternation, had so disordered them, as that no faculty of theirs performed the right function; And that which *Calvin* saies, of the same case, which *Chrysologus* intends, *Præ fervore cæcutiebant*, Vehemence and earnestnesse had discomposed them, amazed them, amuzed them so, as ³⁴⁰ that they discerned nothing clearely, did nothing orderly. This, these, and some other Authors say, of some other inconsiderations in these Women, particularly, of the removing of the stone of the Sepulchre. For, they had prepared their gumms, and they were come upon their way, before they ever thought of that. Then they stop, and say to one another, *Who shall roll us away the stone from the doore of the Sepulchre*; we never thought of that. So also did they fall under the rebuke and increpation of the Angell for another supine inconsideration; *Quid quæritis vivum? Why seeke yee the living amongst the dead?* Why him, who is *The Son of the living God*? Why him, who is *The Prince of life*? Why him, *Who hath life in himselfe*? Why ³⁵⁰ him who is *Life it selfe*? Why him, who is *The Bread of life* to us? Why him, who is this life and the next too, (*I am the life, and the Resurrection*) Why him, who by his death hath made you a path of life, (*Thou wilt shew me the path of life*) *Why seek ye the living among the dead?* What makes you think of arming him with your gummes against putrifaction, who had told you before, that he was

not subject to putrification, but would rise again? So also in such another inconsideration we may deprehend one of these women, *Mary Magdalen*; when the Angel had told her at the Sepulchre, *He*
³⁶⁰ *is not here, for he is risen, as he said*, yet when she came to *Peter*, she said nothing of the Resurrection, never thought of that, but poured her self out in that lamentation, *Tulerunt Dominum, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him*; Whereas if she had considered it advisedly, she must necessarily have knowen from the Angels words, that no man had taken away the Lord, that no man had laid him any where else, but that by his own power he was risen again. But as in this storm of passion they left Christs promise, That he would rise, unconsidered, and left the rolling of the stone from the doore of the Sepulchre,
³⁷⁰ unconsidered, so in this storm they also left unconsidered the impossibility of comming to Christs body to do that office; Their devotion was awake, their consideration was in a slumber. But what though? Did they therefore lose all benefit of their pious and devout intention? That is another, and our next Consideration.

As *Luther* sayes, that if the marriage bed be kept undefiled, that is, from strange persons, and from such sins as are opposed against the very purpose of marriage, God pardons *Maritales ineptias*, some levities, and half-wantonnesses in married folkes; so *Calvin* sayes of our present case, *Deus non imputat*, Because these good women were
³⁸⁰ transported with a zealous piety towards Christ, God did not impute this inconsideration unto them. For, though zeal without discretion produce ill effects, yet not so ill as discretion without zeal, worldly wisdom without Religion, for that is an evident preferring of thy worldly safety before the glory of God. When *Moses* makes that prayer to God in a holy fury and excesse, *Dele me, If thou wilt not forgive their sin, blot me I pray thee, out of the booke thou hast written*, (which was the excesse of *S. Paul* too, in his *Anathema*; *I could wish that my self were accursed from Christ, for my brethren*) God proceeds not to any sharper rebuke toward *Moses*, then this, Take
³⁹⁰ heed what you say in your inconsiderate prayer, you may sin in a prayer, and, *Whosoever hath sinned against me*, (sayes God there) *him will I blot out of my booke*; yet it concernes but others, take heed you draw it not upon your selves. And such a charitable interpretation

John 20.2

*Fructus
hujus
pietatis*

Exod. 32.32

Rom. 9.3

August.
Ambros.

it becomes us to give of those prayers for the dead, which we finde in the ancient Fathers; In S. *Augustine* for his mother *Monica*, in S. *Ambrose* for his Master *Theodosius*; They prayed inconsiderately, and upon consideration they retracted their prayers; at least, gave such Expositions of them, as that then they were no prayers, but vehement, and indeed, exorbitant declarations of piety mixt with
⁴⁰⁰ passion. And so beloved, behooves it thee to do in thine own behalf, if at any time having cast thy self into the posture of prayer, upon thy knees, and entred into thy prayer, thou have found thy self withdrawn, transported, strayed into some deviations, and by-thoughts; Thou must not think all that devotion lost; much lesse, that prayer to be turned into sin; for, God, who hath put all thy tears into his Bottle, all thy words into his Register, all thy sighs into his bosome, will also spread that zeale with which thou entredst into thy prayer, over thy whole prayer, and where that (thine own zeale) is too short, Christ Jesus himself will spread his prayer over thine, and say, Give
⁴¹⁰ him, O Father, that which he hath asked faithfully in my name, and, where he hath fallen into any deviations or negligences, Father forgive him, though he knew not what he said.

Hieron.

In our case in hand, for all their inconsideration, their misgovernment, their mistaking, the Angel doth not forbear to comfort them; *Nolite timere*, sayes he, *Do not ye feare*. In *illis perseveret pavor*, in *quibus permanet incredulitas*, sayes S. *Hierome*, in the person of this Angel to these women; I cannot blame ye, if ye feare; such unexpected changes, such violent earthquakes, such unnaturall darkneses and eclipses, such rentings of the Temple, such cleaving of grave-
⁴²⁰ stones may well occasion feare in you, but recollect your selves, *In illis perseveret*, Let them continue in feare, who continue in unbeliefe, and have no God to comfort themselves in. *Cur vos pertimescitis, qui vestros concives videtis*, (sayes S. *Gregory* also, in, and to the same persons) Let those mercenary souldiers, who are hired to watch the Sepulchre, feare, and never recover, *Cur vos*, why should you feare, who see none but us, *Concives*, your fellow-Citizens, in the City, and service of God, if your conversation be in heaven, as it is, if ye do truly seek that Jesus, who is risen from hence, that he might go

Gregor.

thither? And as though this comfort from the Angel were not
⁴³⁰ enough, he multiplies this comfort in person unto them; he meets

them, and sayes, *Avete*, first salutes them, and then enlarges himself unto them; as long as the roote of their actions was piety and zeale, he casts no cloud of discouragement upon them, he occasions no jealousie or suspition of his good purpose towards them, in them, but he maintains and exalts their holy confidence. *Peccata non nocent, ubi non placent*; Even our sins are forgiven, when we leave delighting in them; much more our inconsiderations, and mistakings, when we recollect, and rectifie our selves. For, all this withholds not the Angel from proceeding to a farther establishment of these devout, though
⁴⁴⁰ weak women, in other particulars arising out of the very words, *Non est hic, He is not here, for he is risen.*

Non hic per præsentiā carnis, qui, per præsentiā Majestatis nusquam abest; He is not here, so as you thought to have found him here; so, as that you may anoint and embalme his body, he is not here: But, so as the secret sinner would wish him away, God is away no where. No adulterer that hath *waited for the twilight*, no whispering Calumniator that hath *shot his arrow of slander In occulto, and wounded the righteous in secret*, can say, *Non est hic*, God is not here, God sees not this. For even in the wayes of death and hell (in all thy
⁴⁵⁰ sinfull courses) though God be *a God of pure eyes and cannot behold evill*, he sees thee. He sees thee in thy way thither, and when *thou shalt make thy bed in hell*, that is, enter into that perpetuall prison, there will he be, felt though not seen. But could the Angel intend this for a comfort to these women, *Non est hic, He is not here*? Alas, might these poore soules say, we see that well enough, He is not here, but, where is he? From this arises the occasion of theirs, and all our comfort, *Surrexit enim, He is not here, for he is risen.*

First; this *For, (for he is risen)* this particle of argumentation, the Angel opposes prophetically, and by way of prevention, both against
⁴⁶⁰ that heresie of Rome, That the body of Christ may be in divers places at once, by the way of Transubstantiation, and against that dream of the Ubiquetaries, That the body of Christ must necessarily be in all places at once, by communication of the divine Nature. For, if the Angel argue fairely, logically, sincerely, (*He is not here, for he is risen*) then there is no necessity, there is no possibility of this omnipresence, or this multi-presence, for then the Angels argument might have been denied, and they might have replied, What though he be

Ver. 9

Hieron.

Non hic
Gregor.

Job 24.15
Psal. 11.2

[Hab. 1.13]
Psal. 139.8

Enim

risen, he may be here too, for he may be in divers places; But the Angel concludes us in this *for*, He cannot be here, for he is risen; ⁴⁷⁰ Because he is risen, he cannot be here in the Sepulchre, so, as that you may embalm his body, Because he is ascended, he cannot be here, here in the Sacrament, so, as you may break or eat that body.

Surrexit

But is there such a comfort exhibited in this *Surrexit, he is risen*, as may recompence the discomfort that arises from the *Non est hic, That he is not here*? Abundantly, super-abundantly there is; in these two channels and derivations of comfort; First, that hee in whom we had placed our comfort, and our hope, is, by this his rising, declared to be the Son of God. *God hath fulfilled his promise, in that he hath raised Iesus from the dead, as it is written in the second Psalme*, sayes

Acts 13:33

[Psa. 2.7]

⁴⁸⁰ S. *Paul* in his Sermon at Antioch. Now, what is written in that Psalme, which S. *Paul* cites there, to our present purpose? This; *Thou art my Son, this day have I begotten thee*. But is not this *Hodie genui*, This this dayes begetting intended rather of the eternall filiation and generation of the Son of God, then of this daies work, the Resurrection? Those words of that Psalm may well admit that

Hilar.

interpretation, and so many have taken them. But, with S. *Hilary*, most of the ancients have applied them to the Resurrection, as the application of S. *Paul* himself directly binds us to do, That the *Hodie genui*, This dayes generation, is this dayes manifestation that Christ

Calvin

Mat. 3.17

Mat. 17:5

⁴⁹⁰ was the Son of God. *Calvin* enlarges it farther; That every declaration of the Son by the Father, is a generation of the Son: So his baptisme, and the voice then, so his Transfiguration, and the voice then, were each of them, a *Hodie genui*, a generation of the Son that day. But especially (sayes *Calvin*) do those words of the Psalm belong to this day, because the Resurrection was the most evident actuall declaration

Rom. 1.4

that Christ was the Son of God, for, *He was declared to be the Son of God by the Resurrection from the dead*, saies the Apostle expresly.

But how? wherein was he declared? There were others that were raised from the dead by Prophets in the old Testament, by Christ and ⁵⁰⁰ his Apostles in the new, and yet not thereby declared to be such Sons of God, Essentiall Sons; no nor any Sons of God, not Sons by adoption; for we are not sure that all those that were miraculously raised from the dead, were effectually saved at last. Therefore the comfort in our case is in that word of the Angel, *Surrexit, He is risen*; For

so all our Translators, and Expositors do constantly carry it, not in a *Suscitatus* (as all the rest are) That *he was raised*, but in this *Surrexit, He is risen*, risen of himself. For so he testifies of himself, *Destroy this Temple, and in three dayes Ego suscitabo, I will raise it up again*; Not that the Father should, but that he would; so also, *Ego pono*,
⁵¹⁰ and *Ego sumo*, sayes Christ, *I lay down, and I take again my soul*; Not that it is given, or taken by another. And therefore *Gregory Nyssen* suspects, that for the infirmity of the then hearers, the Apostles thought it scarce safe, to expresse it often in that phrase, *He rose*, or *He raised himself*, and therefore, for the most part, return to the *Suscitatus est*, that *He was raised*, lest weak hearers might be scandalized with that, that a dead man had raised himself of his own power. And therefore the Angel in this place enlarges the comfort to these devout women, in a full measure, when he opens himselfe in that word *Surrexit, He is risen*, risen of himselfe.

John 2.19

John 10.17

Nyssen

⁵²⁰ This then is one piece of our evidence, and the foundation of all, that we cannot be deceived, because he, in whom we trust, is, by this his own rising, declared to be the Son of God; And another, and a powerfull comfort is this, That *he being risen for our justification*, we are also risen in him. *He that raised the Lord Iesus, shall raise us up also by the same Iesus. He shall*; there is our assurance; but that is not all; for there is a *con-resuscitavit, He hath quickned us together, and raised us together, and made us to sit together in heavenly places*; not together with one another, but together with Christ. There is our comfort collected from this *surrexit, He is risen*, equivalent to
⁵³⁰ the discomfort of the *non est hic, he is not here*; That this his rising declares him to be the Son of God, who therefore can, and will, and to be that Iesus, an actuall Redeemer, and therefore hath already raised us. To what? To that renovation, to that new creation, which is so excellently expressed by *Severianus*, as makes us sorry we have no more of his; *Mutatur ordo rerum*, The whole frame and course of nature is changed; *Sepulchrum non mortuum, sed mortem devorat*, The grave, (now, since Christs Resurrection, and ours in him) does not bury the dead man, but death himself; My Bell tolls for death, and my Bell rings out for death, and not for me that dye; for I live,
⁵⁴⁰ even in death; but death dies in me, and hath no more power over me.

Nos

Rom. 4.25

2 Cor. 4.14

Ephes. 2.6

Severianus

Chrysologus

I was crucified with Christ upon Friday, saies *Chrysologus, Et*

hodiè resurgo, to day I rose with him again; *Et gloria resurrectionis sepelivit injuriam morientis*, The ingloriousnesse of having been buried in the dust, is recompenced in the glory I rise to, *Liber inter mortuos*; that which *David* sayes, and, (by *S. Augustines* application) of Christ, is true of me too; Christ was, and I am *Liber inter mortuos*, *free amongst the dead*, undetainable in the state of death. For, sayes *S. Peter*, *It was not possible he should be holden of it*. Not possible for Christ, because of the prediction of so many Prophets, whose⁵⁵⁰ words had an infallibility in them; not possible especially, because of the Union of the Divine Nature: Not possible for me neither, because God hath afforded me the marks of his Election, and thereby *made me partaker of the Divine Nature too*. But yet these things might, perchance, not fall into the consideration of these women; They did not; but they might, they should have done; for, as the Angell tels them here, Christ had told them of this before; *Sicut dixit, he is risen, as he said*.

Sicut dixit Even the Angell himself referres himself to the word; *Sicut dixit*; The Angell himself desires not to be beleevd, but as he grounds⁵⁶⁰ himself upon the word, *sicut dixit*. Let therefore no Angell of the Church, not that super-Arch-angell of the Romane Church, proceed upon an *ipse dixit*, upon his own pectorall word, and determination, for the Angell here referres us to the *sicut dixit*, the former word. God will be content that we doubt, and suspend our assent to any revelation, if it doe not concerne some duty delivered in Scripture before; And to any miracle, if it doe not conduce to the prooffe of some thing commanded in Scripture before. *Sicut dixit*, is an Angeli-call issue, *As he said*.

Vobis But, how often soever Christ had spoken of this Resurrection to⁵⁷⁰ others, these women might be ignorant of it. For, all that is said, even by Christ himself, is not said to all; nor is all, written for all, that is written by the Holy Ghost. No man must suspect that he knowes not enough for salvation, if he understand not all places of Scripture. But yet these women could not well be ignorant of this, because being Disciples and followers of Christ, though Christ had never spoken of the Resurrection to them, they were likely to have heard of it from them, to whom Christ had spoken of it. It was *Cleophas* his question to Christ, (though he knew him not then to be

so, when they went together to *Emaus*) *Art thou onely a stranger in*
⁵⁸⁰ *Ierusalem?* that is, hast thou been at Jerusalem, *and is this*, The death
of Christ, *strange to thee?* So may we say to any that professes
Christianity, Art thou in the Christian Church, and is this, The Resur-
rection of Christ, strange to thee? Are there any amongst us, that
thrust to Fore-noones, and After-noones Sermons, that pant after
high, and un-understandable Doctrines, of the secret purposes of
God, and know not this, the fundamentall point of Doctrine? Even
these womens ignorance, though they were in the number of the
Disciples of Christ, makes us affraid, that some such there may be;
and therefore blessed be they that have set on foote that blessed way
⁵⁹⁰ of Catechizing, that after great professions, we may not be ignorant
of small things. These things these women might have learnt of
others, who were to instruct them. But for their better assurance, the
Angell tells them here, that Christ himself had told them of this
before; *Remember*, sayes he, *how Christ spoke to you whilst he was*
with you in Galile.

Luke 24.18

We observe, that Christ spoke to his Disciples, of his Resurrection,
five times in the Gospell; Now, these women could not be present at
any of the five but one, which was the third; And, before that, it is
evident that they had applied themselves to Christ, and ministred
⁶⁰⁰ unto him. The Angell then remembers them, what Christ said to
them there. It was this; *The Sonne of man must be delivered into the*
hands of sinfull men, and Crucified, and the third day, rise againe;
And they remembred his words, sayes the Text there; Then they
remembred them, when they heard of them again; but not till then.

Mat. 17.22

Luke 24.7

Which gives me just occasion to note first the perverse tendernesse,
and the supercilious, and fastidious delicacy of those men, that can
abide no repetitions, nor indure to heare any thing which they have
heard before; when as even these things which Christ himself had
preached to these women, in *Galile*, had been lost, if this Angel had
⁶¹⁰ not preached them over again to them at Jerusalem; *Remember how*
he spake to you, sayes he to them. And why shouldst thou be loath to
heare those things which thou hast heard before, when, till thou
heardst them again, thou didst not know, that is, not consider that
ever thou hadst heard them? So have we here also just occasion to
note their impertinent curiosity, who though the sense be never so

well observed, call every thing a falsification, if the place be not rightly cyphard, or the word exactly cited; and magnifie one another for great Text men, though they understand no Text, because they cite Book, and Chapter, and Verse, and Words aright; whereas in⁶²⁰ this place, the Angel referres the women to Christs words, and they remember that Christ spake those words, and yet if we compare the places, (that where Christ speaks the words, and that where the Angell repeats them) though the sense be intirely the same, yet the words are not altogether so. Thus the Angell erects them in the consternation; Remember what was promised, that in three dayes he would rise; The third day is come, and he is risen, as he said; and, that your senses may be exercised as well as your faith, *Come and see the place, where the Lord lay.*

Dominus Even the Angell calls Christ *Lord*; and *his Lord*; for, *the Lord*,
Angeli ⁶³⁰ (and the Angell calls him so) is Lord of all, of men, and Angels.
 Heb. 1.6 *When God brings his Son into the world*, (sayes the Apostle) *he sayes, let all the Angels of God worship him.* And when God caries his Son out of the world, by the way of the Crosse, they have just cause to worship him too, for, *By the blood of his Crosse are all things reconciled to God, both things in earth, and things in heaven*, Men and Angels. Therefore did an Angel minister to Christ before he was, in the Annunciation to his blessed Mother, that he should be; And an Angel to his imaginary Father *Ioseph*, before he was born; And a Quire of Angels to the Shepheards at his birth; An Angel after his⁶⁴⁰ tentation, And in his Agony, and Bloody-sweat, more Angels; Angels at his last step, at his Ascension, and here, at his Resurrection Angels minister unto him. The Angels of heaven acknowledged Christ to be their Lord. In the beginning some of the Angels would be *Similes Altissimo, like to the most High*; But what a transcendent, what a super-diabolicall, what a præ-Luciferian pride is his, that will be *supra Altissimum*, superiour to God; That not only *exalteth himselfe above all that is called God*, (Kings are called *Gods*, and this Arch-Monarch exalts himselfe above all Kings) but above God literally, and in that wherein God hath especially manifested himself to be⁶⁵⁰ God, to us, that is in prescribing us a Law, how he will be obeyed; for, in dispensing with this Law, and adding to, and withdrawing from this law, he exalts himself above God, as our Law-giver. And,

Mat. 17.22
 Luke 24.6
 Luke 1
 Mat. 1
 Luke 2
 Mat. 4
 Luke 22
 Acts 1.10
 [Isa. 14.14]
 2 Thes. 2.4

(as it is also said there) *He exalteth himself, and opposeth himselfe against God.* There is no trusting of such neighbours, as are got above us in power. This man of sin hath made himselfe superiour to God, and then, an enemy to God; for God is Truth, and he opposes him in that, for he is heresie and falshood; and God is Love, and he opposes him in that, for he is envy, and hatred, and malice, and sedition, and invasion, and rebellion.

⁶⁶⁰ The Angell confesses Christ to be *The Lord, his Lord*, and he confesses him to be so then when he lay dead in the grave, *Come, see the place where the Lord lay.* A West Indian King having beene well wrought upon for his Conversion to the Christian Religion, and having digested the former Articles, when he came to that, *He was crucified, dead, and buried*, had no longer patience, but said, If your God be dead and buried, leave me to my old god, the Sunne, for the Sunne will not dye. But if he would have proceeded to the Article of the Resurrection, hee should have seene, that even then, when hee lay dead, hee was GOD still; Then, when hee was no Man, hee was ⁶⁷⁰ GOD still; Nay, then when hee was no man, hee was God, and Man, in this true sense, That though the body and soule were divorced from one another, and that during that divorce, he were no man, (for it is the union of body and soule that makes a man) yet the Godhead was not divided from either of these constitutive parts of man, body or soule. Even then, when a man is no man, he may be a Christian; when I am *a worme and no man*, when I am *the off-scouring of the world*, when I am *the reproach, the proverb, the hissing of men*, yet, as my Saviour, when he lay in the grave, was the same Christ, so in this grave of oppression and persecution, I am the same Christian, as ⁶⁸⁰ in my Baptisme.

Let nothing therefore that can fall upon thee, dispoyle thee of the dignity and constancy of a Christian; howsoever thou be severed from those things, which thou makest account do make thee up, severed from a wife by divorce, from a child by death, from goods by fire, or water, from an office by just, or by unjust displeasure, (which is the heavier but the happier case) yet never think thy self severed from thy Head Christ Jesus, nor from being a lively member of his body. Though thou be *a brother of Dragons and a companion of Owles*, Though thy *Harpe be turned into mourning, and thine Organ into*

*Dominus
mortuus*

Psal. 22.6
1 Cor. 4.13
Ier. 19.8

Iob 30.29

Iob 13.15 ⁶⁹⁰ *the voyce of them that weepe, nay, Though the Lord kill thee, yet trust in him.* Thy Saviour when he lay dead in the grave, was still the same Lord, Thou, when thou art enwrapped, and entered in confusion, art still the same Christian. To this meditation the Angell carries us, in keeping up Christs style at the highest, then when he was at the lowest, And to some other particulars he carries these Women, in that which remaines, *Come and see the place.*

Locus Sacer It is not nothing, certainly not meere nothing, that God does so often direct us to frequent his Sanctuary, and his holy places. Not nothing, that *Solomon*, into that Instrument which passed betweene
⁷⁰⁰ God and him, for the Consecration of the Temple, inserted that
 1 King. 8 *Covenant, That not onely they which came to that Temple, but they, who being necessarily absent, prayed towards the Temple, might be heard;* which is, (not inconveniently) assigned for a reason of
 Esay 38.2 *Ezechias* his turning to the wall to pray, in his sick bed, and of
 Dan. 6.10 *Daniels* opening of his windows, when he prayed in his private chamber, because, in so doing, they looked towards Jerusalem, where the Temple was. When *Naaman* being recovered from his bodily leprosie, recovered from his spirituall leprosie too, and resolved to worship none but the true God, he was loath to worship the true
 2 King. 5.17 ⁷¹⁰ God, in an unholy place, and therefore desired some of that earth to build an Altar upon. *Pharaoh* was come to be content that *Moses* and his people should sacrifice to their true God, so they would sacrifice in Egypt; But, *Moses* durst not accept of those conditions. *Pharaoh* grew content that they should go out of Egypt to Sacrifice, so they would not go far, but keepe within his limits; but *Moses* durst not accept those conditions; nor any conditions lesse then those, in which God had determind him, which was, *To go three dayes journey into the Wildernesse.* We know that God is alike in all places, but he does not worke in all places alike; God works otherwise in the Church,
⁷²⁰ then in an Army; and diversly in his divers Ordinances in the Church; God works otherwise in Prayer then in Preaching, and otherwise in the Sacraments then in either; and otherwise in the later, then in the first Sacrament. The power is the same, and the end is the same, but the way is not so. *Athanasius*, scarce three hundred yeares after Christ, found the Church in possession of that Custome (and he takes knowledge of it, as of a precept from the
 Athanas.
 9. 37

Apostles themselves) That the Congregation should pray towards the East, to testifie (saies that Father) their desire of returning to the Country, which they had lost, Paradise. Places of prophane and
⁷³⁰ secular use should not be made equall with holy places; nor should holy actions, and motions, and gestures, and positions of the body in divine service, be submitted to scorne and derision. They have their use; either in a reall exaltation of Devotion, or for a peaceable conservation of uniformity, and decency, or for a reverentiall obedience to lawfull Authority; and any of these is enough, to authorize things in their use, which in themselves and in their owne nature are indifferent. And though the principall purpose of the Angell, in shewing these women the place, were to assure them, that Christ was risen, yet may there also be an intimation of the helpe and assistance that
⁷⁴⁰ we receive from holy places, in this their *Ecce locus, Come, and see the place.*

But this is farre, very very far from that superstitious fixing of God to the free-hold, which they have induced in the Roman Church, and upon which, they have super-induced their meritorious Pilgrimages to certaine places. Consider a little the Pilgrimage of these Pilgrimages, how they have gone on. *Innocent* the third, in the Lateran Councell, about foure hundred yeares since, gave free pardon of all sins to all men, that went or contributed to the recovery of the holy land. Now these expeditions were not with any hope of recovering that land, but principally to carry the powerfulest persons, and
⁷⁵⁰ the activest spirits into those remote parts, that so these parts might be left the more open to the Inundation of that Sea of Rome, and the invasions of that Bishop. After this, these Indulgences were enlarged, and communicated to all that went to Jerusalem, not onely as Soldiers, but as Pilgrims. And, after that by *Boniface* the eighths liberality the way was shortned, and they had as much that came but to Rome, as they that went to Jerusalem. As, a little before, by *Clement* the sixt, there was a power given to every man, that went such a Pilgrimage, to deliver foure soules out of Purgatory, which he
⁷⁶⁰ would, and a commandment given to the Angels of Heaven, to carry their soules that dyed in that Pilgrimage, immediately to Heaven, without touching upon Purgatory.

These abuses made that learned and devout Man, *Gerson*, the

Peregrinations

Gerson

Chancelor of Paris, in his time, (as, let them deny it with what stiffness they will, nothing is more demonstrable, nor more evidently demonstrated, Then that in all times, some great men amongst themselves have opposed their Superstitions) This, I say, made *Gerson* say, (though he durst say no more) *Abnegare non possumus*, None of us all can deny, but that many things are induced upon colour of

⁷⁷⁰ Religion, *quorum sanctor esset omissio*, which he shall be more holy that forbears, then he that performes them. In detestation of this locall and stationary salvation of these meritorious pilgrimages to certaine places, some of the blessed Fathers spoke much, long before they were come to that enormous abuse, in which the later times exceeded. *S. Hierom* had occasion to say much of it, by a solicitation from *Polinus*, and he saies this, *Quanti hodie portant funera sua?* How many men carry Sepulchres to the Sepulchre, when they carry themselves to Jerusalem? *Non Hierosolymis vixisse*, saies he, To have lived well at Jerusalem is praise-worthy, but not to have lived ⁷⁸⁰ there. *Non audeo concludere*, I dare not shut up that God, whom the Heavens cannot containe, in a corner of the earth; and Jerusalem is but so. *Et de Britannia, & de Hierosolymis æqualiter patet aula cælestis*, Heaven is as neare England, (saies *S. Hierom*) as it is to Jerusalem. And Christ, (saies he) was then in Jerusalem, in that holy place, when he said, *Abeamus hinc*, *Let us go from hence*; as holy as the place was, he made haste out of it; for, (as that Father adds) it is a place full of mutinous Souldiers, of licentious prostitutes, of Players and Jesters; and these are the elements of the holinesse of that place.

Epist. 13

[1 Kings
8.27]

Iohn 14.31

Nyssen ⁷⁹⁰ *Gregory Nyssen* (in the same time with *Hierom*) had a particular occasion to deliver his opinion of these pilgrimages to Jerusalem; for he had beene there himselfe, though not as a Pilgrim. *Sunt aliqui*, There are some that make it a part of Religion, to have beene at Jerusalem, *Sin præter præceptum Domini*, But, saies he, if Christ never commanded it, (that is his Rule) I know not what can justifie that man, that makes himselfe the Rule of his Religion. Christ never called that, Blessednesse, saies he, to have beene at Jerusalem, nor ever called this Jerusalem the way to Heaven; why any man should do so, when Christ did not, *Qui mentem habet, consideret*, (saies that ⁸⁰⁰ Father) Let him that is not distracted, consider. Nay, saies he, there

is not only no certaine profit, but evident danger to a chaste soule, in the unchaste conversation of those Pilgrims, and he exemplifies, and particularizes wherein; but we forbear that. Shall I be asked then, why I went to Jerusalem? sayes that Father; I went into those parts out of necessity, sayes he, being called to a Councell held in those parts; And, being so neare, I was chosen as an Arbitrator between some Churches, which were then at variance, which differences were to be composed at Jerusalem, and so I went thither. Howsoever, let no man be encouraged to go thither for my being
⁸¹⁰ there, (for I was never the better Christian for having been there) but let every man think and beleeeve me to be the more competent witnesse, and judge of the dangers, because I saw them. I beleeeved that Christ was risen, before I saw the empty Sepulchre; And though (I thank God for it) I lost none of my faith at Jerusalem, yet I increased it not there. *Si perversè vivas*; live Christianly, or thou art as far from Christ in the Sepulchre, and from all benefit of his Resurrection, as they that were hired to watch the Sepulchre, and to seale the Sepulchre to prevent the Resurrection, or as if he that lay in the Sepulchre had never dyed. When we have remembred you of that
⁸²⁰ which S. *Chrysostome* (of the same time with *Ierome* and *Nyssen*) sayes, That there were some so vain, as to go to Arabia to kisse that dunghill where *Iob* sate to be visited by his impertinent friends, you have testimony enough, concurrence enough for the detestation of these hypocriticall Pilgrimages, and the manifold superstitions that grow from this tree; and grew to a far greater inexcusablenesse, when all was transferred to Rome, where, both the Indulgences were larger, and the pestilent infections of the place more contagious then at Jerusalem.

Chrysost.

Now, to binde up our sheafe, and lay it so upon you, that you may
⁸³⁰ easily carry it, you have seen, That women, though weak, are capable of religious offices; No understanding so weak, but it may beleeeve, no body so weak, but it may do something in some calling. You have seen too, that these women were early in their religious work, they begun betimes; we have but one Parable that tels us, that they that came late to the labour were as well rewarded as the earliest. So have you also seen, that as they were early and forward, so were they earnest, and sedulous; *Cursed be he that doth the work of God* (that

Conclusio

1

2

3

4 is, any godly work) *negligently*. You have likewise seen upon what
 their devotion was carried; upon things which could not intirely be
 840 done; yet God accepted their devotion; where the roote and substance
 of the work is piety, God pretermits many times errors in circum-
 5 stance. You have heard the Angels information to them, *Non hîc*, that
 Christ was not there, and yet comfort in that; God raises comfort out
 6 of all things, even out of discomfort it self to the godly. You have
 heard the reason added, *Quia surrexit, for he is risen*; And if this be
 a good reason, there is no Transubstantiation, no Ubiquitisme, for
 7 then Christ might have been there, though he were risen. *He is risen*,
 not only raised, and therefore the Son of God; and *risen for our*
 8 *Iustification*, therefore we are risen in him. And this, *Sicut dixit, As*
 850 *he had said before*; No word is certain, not in the mouth of an Angel,
 9 but as it is referred to the former word of God. And it is *Sicut dixit*
vobis, As he had said to you; Though all Scriptures be not proposed
 to all, and Gods secret purposes proposed to none, yet the fundamen-
 tall doctrines of the Christian faith are proposed to all, the weakest
 10 of all, These women had heard Christ. Him, this Angel calls *The*
Lord, His Lord; How rebellious is that man of sin, that makes Christ
 11 his servant, and pretence of religion his instrument? He avows him
 to be the Lord, then when he lay dead in the grave; Be truly a Chris-
 tian, and in the grave of persecution, in the grave of putrification
 860 thou shalt retain the same name, and even thy dust shall be Christian
 12 dust. And lastly, for the establishment of their comfort, the Angel
 directs them to consider the place, *Ecce locus*, not to incline them to
 superstitious pilgrimages, but yet to a holy reverence, and estimation
 of places consecrated to Gods service. And if these Meditations have
 raised you from the bed of sin, in any holy purpose, this is one of
 your Resurrections, and you have kept your Easter-day well. To
 which, he, whose name is *Amen*, say Amen, our blessed Saviour
 Christ Jesus, in the power of his Father, and in the operation of his
 Spirit.

Number 9.

Preached in Lent, to the King.

April 20. 1630. [?]

JOB. 16. 17, 18, 19. NOT FOR ANY INJUSTICE IN
MY HANDS: ALSO MY PRAYER IS PURE.
O EARTH COVER NOT THOU MY BLOOD;
AND LET MY CRY HAVE NO PLACE.
ALSO NOW BEHOLD, MY WITNESSE IS IN
HEAVEN, AND MY RECORD IS ON HIGH.

I OBS FRIENDS (as, in civility we are faine to call them, because they came upon a civill pretence, to visit him, and to comfort him) had now done speaking. It was long before they would have done. *Audivi frequenter talia*, saies *Iob* to them, *I have often heard such things as you say*, they are not new to me; and therefore, *Onerosi consolatores*, *Miserable comforters*, *troublesome comforters* are ye all, old and new. But, *Numquid finem habebunt verba ventosa*, saies he, *Shall your windy words*, your empty, your aery, your frothy words *have any end*? Now they have an end. *Eliphas* ends his charge in
10 the last, and in this Chapter *Iob* begins to answer for himselfe. But how? By a middle way. *Iob* does not justifie himselfe; but yet he does not prevaricate, he does not betray his Innocence neither. For there may be a pusillanimity even towards God; A man may over-clog his owne conscience, and belie himselfe in his confessions, out of a distempered jealousy, and suspition of Gods purposes upon him; *Iob* does not so. Many men have troubled themselves more, how the soule comes into man, then how it goes out; They wrangle,

V. 2

V. 3

whether it comes in by Infusion from God, or by Propagation from parents, and never consider, whether it shall returne to Him that²⁰ made it, or to him that marr'd it, to Him that gave it, or to him that corrupted it. So, many of our Expositors upon this Booke of *Iob*, have spent themselves upon the Person, and the Place, and the Time, who *Iob* was, when *Iob* was, where *Iob* was, and whether there were ever any such person as *Iob*, or no; and have passed over too slightly the senses, and doctrines of the Booke. S. *Gregory* hath, (to good use) given us many Morals, (as he calls them) upon this Booke, but, truly, not many Literals, for, for the most part, he bends all the sufferings of *Iob* figuratively, mystically upon Christ. *Origen*, who (except S. *Gregory*) hath written most of this Booke, and yet gone but³⁰ a little way into the booke neither, doth never pretend much literalnesse in his expositions, so that we are not to looke for that at *Origens* hands. We must not therefore refuse the assistance of later men, in the exposition of this Text, *Not for any Injustice in my hands, &c.*

In this Chapter, and before this text, we have *Iobs* Anatomy, *Iobs* Sceleton, the ruins to which he was reduced. In the eighth verse he takes knowledge, *That God had filled him with leannesse and wrinckles, and that those wrinckles, and that leannesse were witnessses against him*, and, *That they that hated him, had torne him in peeces*, in the ninth verse. In the eleventh verse, *That God had delivered him over to the ungodly*, and, *That God himselfe had shaken him in peeces, and set him up as a marke to shoote at*, in the twelfth verse; *That God had cleft his reins, and poured out his gall upon the ground*, in the thirteenth verse, and in the fourteenth, *That he broke him, breach after breach, and run over him as a Gyant*, and at last, in the sixteenth verse, *That foulennesse was upon his face, and the shadow of death upon his eyelids*. Now, let me aske in *Iobs* behalfe Gods question to *Ezekiel*, *Putasne vivent ossa ista? Doest thou beleeve that these bones can live?* Can this Anatomy, this Sceleton, these ruins, this rubbidge of *Iob* speake? It can, it does in this Text, *Not*⁵⁰ *for any Injustice in my hands, &c.*

Ezek. 37.3

And, in these words, it delivers us, first, The confidence of a godly man; Doe God what he will, say ye what ye will, That because I am more afflicted then other men, therefore I am guilty of more hainous sins then other men, yet I know, that whatsoever Gods end be in

this proceeding, it is not for any Injustice in my hands, *Also my prayer is pure*. Secondly, it delivers us that kinde of infirme anguish, and indignation, that halfe-distemper, that expostulation with God, which sometimes comes to an excesse even in good and godly men, *O earth cover not thou my blood, and let my cry have no place;*

⁶⁰ I desire not that any thing should be concealed or disguised, let all that ever I have done be written in my forehead, and read by all men. And then thirdly and lastly, it delivers us the foundation of his confidence, and the recovery from this his infirmity, and from his excesse in the manner of expressing it, if he have beene over-bold therein, *My Witnesse is in heaven, and my Record is on high*; God is his Witnesse, that that which they charge him with, is false, That that which he saies in his owne discharge (in that sense that he saies it) is true; And in these three, *Iobs* Protestation, Not guilty, *Iobs* Manifest, I would all the world knew all, *Iobs* Establishment, and ⁷⁰ consolidation, *My Witnesse is in Heaven*; in these three branches, and in some fruits, which, in passing, we shall gather from them, we shall determine all that appertaines to these words.

I remember S. Gregory, in handling one text, professes, that he will endeavour to handle it so, *Vt ejus altitudo non sic fieret nescientibus cognita, ut esset scientibus onerosa*; So, as that the weakest understanding might comprehend the highest points, and the highest understanding not be weary to heare ordinary doctrines so delivered. Indeed it is a good art, to deliver deepe points in a holy plainnesse, and plaine points in a holy delightfulness: for, many times, one part ⁸⁰ of our auditory understands us not, when we have done, and so they are weary; and another part understands us before we begun, and so they are weary. To day my humble petition must be, That you will be content to heare plaine things plainly delivered. Of which, be this the first, That *Iob* found himselfe under the oppression, and calumny of that mis-interpretation, that Kings themselves, and States, and Churches have not escaped.

The towre of *Siloe* fell and slew them, therefore they were the greater sinners in Jerusalem; this man prospers not in the world, Therefore he proceeds not in the feare of God; the heire wastes the ⁹⁰ estate, therefore the estate was ill gotten, are hasty conclusions in private affaires. Treasures are empty, therefore there are unnecessary

1 Part

Luk. 13.4

wastes; Discontented persons murmure, therefore things are ill carried; our neighbours prosper by Action, therefore we perish by not appearing, are hastie conclusions in State affaires. This man is affected when he heares a blasphemous oath, and when he lookes upon the generall liberty of sinning; therefore he is a Puritan; That man loves the ancient formes, and Doctrines, and Disciplines of the Church, and retaines, and delights in the reverend names of Priest, and Altar, and Sacrifice, therefore he is a Papist, are hastie conclusions in Church affaires. When we doe fall under these mis-interpretations, and ill applications of Gods proceedings, we may say with
¹⁰⁰ *Iob, I also could speake, as you doe; if your soule were in my soules stead, I could heape up words against you, and shake my head at you,* conclude desperately, speake scornefully of you. But I will not; yet I will not betray my selfe, I will make my protestation, what end soever God propose to himselfe in this his proceeding, *It is not for any injustice in my hands, Also my prayer is pure.*

V. 4

Manus

In these two, cleannesse of hands, purenesse of Prayer, are all religious duties comprehended: for cleane hands denote justice and
¹¹⁰ righteousness towards men, and pure prayer Devotion, and the service and worship of God. *Iob* protests for both. Therefore does *Origen* say of *Iob*, *Certè puto, quod & audeo dicere*, I doe verily beleieve, and therefore may be bold to say, that for constancy and fidelity towards God, *Iob* did exceed, *Non solum homines, sed & ipsos Angelos*, Not onely men, but Angels themselves; for, saies *Origen*, *Iob* did not only suffer *Absque culpa*, without being guilty of those things to which his afflictions were imputed, but he suffered *Cum gratiarum actionibus*, he said grace when he had no meat, when God gave him Stones for Bread, and Scorpions for Fish; he praised
¹²⁰ God as much for the affliction it self, as for his former, or his subsequent benefits and blessings. Not that *Iob* was meerly innocent, but that he was guilty of no such things, as might confer those conclusions, which, from his afflictions, his enemies raised. *If I justifie my self*, sayes *Iob*, *Mine own mouth shall condemn me*; Every self-justification is a self-condemnation; when I give judgement for my self, I am therein a witnesse against my self. *If I say I am perfect*, sayes he in the same place, *even that proves me perverse*; If I say I never goe out of the way, I am out then, and therefore because I say so: *I have*

Job 9.20

sinned, says he, What shall I do unto thee O thou preserver of men?

Job 7.20

¹³⁰ *Iob* felt the hand of destruction upon him, and he felt the hand of preservation too; and it was all one hand; This is Gods Method, and his alone, to preserve by destroying. Men of this world do sometimes repaire, and recompence those men whom they have oppressed before, but this is an after recompence; Gods first intention even when he destroyes is to preserve, as a Physitians first intention, in the most distastfull physick, is health; even Gods demolitions are super-edifications, his Anatomies, his dissections are so many re-compactings, so many resurrections; God windes us off the Skein, that he may weave us up into the whole peece, and he cuts us out of the whole

¹⁴⁰ peece into peeces, that he may make us up into a whole garment.

But for all these humiliations, and confessions, *Iob* doth not wave his protestation; *My righteousness I hold fast, and my heart shall not reproach me as long as I live.* Not that I shall never sin, but never

Job 27.6

leave any sin unrepented; And then, my heart cannot reproach me of a repented sin, without reproaching God himself. *The Sun must not set upon my anger;* much lesse will I let the Sun set upon the anger

Ephes. 4.26

of God towards me, or sleep in an unrepented sin. Every nights sleep is a *Nunc dimittis*; then the Lord lets his servant depart in peace.

[Luk. 2.29]

Thy lying down is a valediction, a parting, a taking leave, (shall I

¹⁵⁰ say so?) a shaking hands with God; and, when thou shakest hands with God, let those hands be clean. Enter into thy grave, thy metaphorically, thy quotidian grave, thy bed, as thou entredst into the Church at first, by Water, by Baptisme; Re-baptise thy self every night, in *Iobs Snow water*, in holy tears that may cool the inordinate lusts of thy heart, and with-hold uncleane abuses of those hands even in that thy grave, thy Bed; And evermore remember *Iobs* feare and jealousy in that place, That *when he had washed himself in Snow*

Job 9.30

water, Abominabuntur me vestimenta mea, Mine own clothes will make me foul again. Thy flesh is thy clothes; and to this mischievous

¹⁶⁰ purpose of fouling thy hands with thine own clothes, thou hast most clothes on when thou art naked; Then, in that nakednesse, thou art in most danger of fouling thy hands with thine own clothes. Miserable man! that couldest have no use of hands, nor any other organ of sense, if there were no other creature but thy self, and yet, if there were no other creature but thy self, couldest sin upon thy self, and

foule thy hands with thine own hands. How much more then, if thou strike with those hands, by oppression in thy office, or shut up those hands, and that which is due to another, in them? Sleep with cleane hands, either kept cleane all day, by integrity; or washed
¹⁷⁰ cleane, at night, by repentance; and whensoever thou wakest, though all *Iobs* messengers thunder about thee, and all *Iobs* friends multiply mis-interpretations against thee, yet *Iobs* protestation shall be thy protestation, what end soever God have in this proceeding, *It is not for any injustice in my hands*, and the other part of his protestation too, *Also my prayer is pure*.

Oratio

[Isa. 56.7;

Matt. 21.13]

[1 Thess.

5.17]

[1 Cor.

10.31]

[Matt. 7.7]

As cleane hands denote all righteousness towards man, so doe pure prayers all devotion, and worship, and service of God. For, we are of the houshold of the faithfull, and the service which we are to doe, as his houshold servants, is *prayer*; for, *his house is the house of*
¹⁸⁰ *prayer*. And therein onely is it possible to us, to fulfill that Commandement, *pray continually*, that continually, in all our familiar actions, we may serve God, glorifie God, (whether we eate or drink, we may doe it to his glory) and every glorifying, every thanksgiving, is prayer; there cannot be a more effectuell prayer for future, then a thankfull acknowledgement of former benefits. *Petite, & dabitur*; How often is that repeated in the Gospell, and in the Epistles? *Aske, and it shall be given yee*; no grant without prayer, no deniall upon prayer.

Oratio mea

It must be *prayer*, and *my prayer*; *Also my prayer is pure*. I must
¹⁹⁰ not rely upon the prayers of others; not of Angels; Though they be Ministeriall spirits, and not onely to God himselfe, but between God and Man, and so, as they present our prayers, no doubt poure out their owne for us too, yet we must not rely upon the prayers of Angels. Nor of Saints; Though they have a more personall, and experimentall sense of our miseries then Angels have, we must not relie upon the prayers of Saints. No, nor upon the prayers of the Congregation, though we see, and heare them pray, except we make our selves parts of the Congregation, by true devotion, as well as by personall presence.

²⁰⁰ It must be mine own prayer, and no prayer is so truly, or so properly mine, as that that the Church hath delivered and recommended

to me. In sudden and unpremeditate prayer, I am not alwayes I; and when I am not my self, my prayer is not my prayer. Passions and affections sometimes, sometimes bodily infirmities, and sometimes a vain desire of being eloquent in prayer, aliens me, withdraws me from my self, and then that prayer is not my prayer. Though that prayer which *Luther* is said to have said upon his death-bed, *Oremus pro Domino Deo nostro Iesu Christo*, Let us pray for our Lord and Saviour Christ Jesus, may admit a good sense, because Christ being²¹⁰ (as *S. Augustine* sayes often) *Caput & Corpus*, both the Head and the Body, as he is the Body, the Church, subject to so many pressures, he had need to be prayed for; yet, his state being considered at that time, almost at the last gasp, he being scarce he, that prayer can scarce be called his prayer.

In that African Councell, in which *S. Augustine* was present, to remedy the abuse of various formes of Prayers, which divers Churches assumed, it was decreed that no prayers should be received in the Church, but such as were composed, or approved by the Councell. We have proceeded so too; No prayers received for publique use, but²²⁰ those that are delivered by publique authority; and so, they become My prayers. As the Law of the Land is my Law, and I have an inheritance in it, so the prayers of the Church are my prayers, and I have an interest in them, because I am a Son of that family. My Baptisme is mine, and my Absolution is mine, because the Church hath given them to me, and so are her prayers mine. You would scarce thank a man for an extemporall Elegy, or Epigram, or Panegyrique in your praise, if it cost the Poet, or the Orator no paines. God will scarce hearken to sudden, inconsidered, irreverent prayers. Men will study even for Complements; and Princes and Ambassa-²³⁰ dors will not speak to one another, without thinking what they will say. Let not us put God to speak to us so, (Preaching is Gods speaking to us) Let not us speak to God so, (Praying is our speaking to God) not extemporally, unadvisedly, inconsiderately. Prayer must be my prayer; and *Quid habeo quod non accepi?* Even in this kinde, what have I that I have not received? I have received my prayer altogether, as a bundle of Myrrhe, in that prayer which I have received from my Saviour, and then I have received it appropriated to

me, and apportioned to my particular necessities, and sacrifices, by the piety and wisdom of the Church; so it is my prayer, and, as *Iob* prayer was, pure prayer, Also my prayer is pure.

Pura

The Holy Ghost hath so marshalled and disposed the qualifications of Prayer in this place, as that there is no pure prayer without clean hands. The lifting up of hands was the gesture of prayer, even among the heathen, *Manibus supplex orare supinis*. Amongst the Jews, *Prayer*, and *the lifting up of hands*, was one and the same thing, *Let the lifting up of my hands be an evening Sacrifice*; And, longer then *Moses* hands were *lifted up*, his prayer had no effect. All this, perchance therefore especially, that this lifting up of my hands, brings them into my sight; then I can see them, and see whether they be
²⁵⁰ clean, or no, and consider, that if I see impurity in my hands, God sees impurity in my Prayer. Can I think to receive ease from God with that hand that oppresses another? Mercy from God with that hand that exercises cruelty upon another? Or Bounty from God with that hand that with-holds right from another? Prayer is our hand, but it must be a cleane hand, pure prayer.

Psal. 141.2

Exod. 17.11

That Emperour whom no religion would lose, *Constantine*, (for, the heathen deified him, and the Christians canonized him, They made him a god, and we came as neare as we could, we made him a Saint) that Emperour was coyned Praying. Other Emperours were
²⁶⁰ coyned Triumphant, in Chariots, or preparing for Triumphs, in Battails, and Victories, but he, *Constantine*, in that posture, Kneeling, Praying. He knew his coyn would passe through every family; and to every family he desired to be an example of piety; Every peece of single money was a Catechisme, and testified to every Subject all this, surely he will graciously receive my Petition, and look graciously upon me, when I kneele, for, behold he kneels to, and he exhibits petitions to that God, from whom he acknowledges, that he needs as much as I can from him. And yet this Symbolicall, and Catechisticall coyn of *Constantines*, was not so convincing, nor so irrefragable a
²⁷⁰ testimony of his piety, (for *Constantine* might be coyned praying, and yet never pray) as when we see as great a Prince as he, actually, really, personally, daily, duly at prayer with us.

To end this branch, let not thy prayer be lucrative, nor vindicative,

pray not for temporall superfluities, pray not for the confusion of them that differ from thee in opinion, or in manners, but condition thy prayer, inanimate thy prayer with the glory of God, and thine own everlasting happinesse, and the edification of others, and this prayer is *Iobs* prayer, pure prayer. And farther we enlarge not his Protestation, *My hands are cleane*, I do no man wrong; my prayer²⁸⁰ is pure, I mock not God. But because continuing under so great afflictions, men would not beleeeve this, he proceeds, perchance to some excesse, and inconsideratenesse, in desiring a manifestation of all his actions, *O Earth, cover not thou my blood, and let my cry have no place.*

Difference of Expositions makes us stop here, upon this inquisition, in what affection *Iob* spake this. Whether this were meerly an adjuration of the earth, not to cover his blood, but that his miseries, and the cry thereof might passe, and be transferred over all the world; or whether it had the nature of an imprecation upon himself,²⁹⁰ That he wished, or admitted against himself, that which is against the nature of every man to admit, that is, to have all that ever he had done, published, declared, manifested to all the world. *S. Gregory*, according to his manner, through all this book, which is, to apply all *Iobs* sufferings to Christ, and to make *Iob* some kinde of type of Christ, makes no more of this, but that it is an adjuration of the earth, in the person and behalf of Christ, not to suck in, or smother his blood, but that it might be notified, and communicated to all the world. And truly, this is a good use, but it cannot be said to be a good sense of the place, because it cannot consist with the rest of the³⁰⁰ words.

Amongst our later men, *Cajetan*, (and he, from a Rabbi of the Jews, *Aben Ezra*) takes this to be an adjuration of the Earth, as *Gregory* does, but not, as *Gregory* does, in the person of Christ, but of *Iob* himselfe; That *Iob* adjures the earth, not to cover his blood, that is, not to cover the shedding of his blood, not to conspire with the malice of his enemies so much, as to deny him buriall when he was dead, that they which trod him downe alive, might not triumph over him after his death, or conclude that God did certainly forsake him alive, since he continued these declarations against him, when he was

³¹⁰ dead. And this also may have good use, but yet it is too narrow, and too shallow, to bee the sense of this phrase, this elegancy, this vehemency of the Holy Ghost, in the mouth of *Iob*.

S. *Chrysostome*, I think, was the first that gave light to the sense of this place. He saies, that such men, as are (as they thinke) over-punished, have naturally a desire, that the world knew their faults; that so, by comparing their faults with their punishments, there might arise some pittie and commiseration of their state. And, surely, this, that *Chrysostome* sayes, is true, and naturall; for, if two men were to be executed together, by one kinde of death, the one for stealing a
³²⁰ Sheep, (perchance in hunger) the other for killing his Father, certainly, he that had but stollen the Sheep, would be sorry the world should think their cases alike, or that he had killed a Father too. And in such an affection *Iob* sayes, I am so far from being guilty of those things that are imputed to me, that I would be content, that all that ever I have done, were knowne to all the world.

This light, which S. *Chrysostome* gave to this place, shined not out, (I think) till the Reformation; for, I have not observed any Author, between *Chrysostome* and the Reformation, that hath taken knowledge of this interpretation; nor any of the Reformation, as from him,
³³⁰ from *Chrysostome*. But, since our Authors of the Reformation, have somewhat generally pursued that sense, (*Calvin* hath done so, and so *Tremellius*, and so *Piscator*, and many, many more) now, one Author of the Romane Church, (one as curious and diligent in interpreting obscure places of Scripture, as any amongst them, and then more bold and confident in departing from their vulgar, and frivolous, and impertinent interpretations of Scriptures, then any amongst them) the Capuchin *Bolduc*, hath also pursued that sense. That sense is, that in this adjuration, or imprecation, *O Earth cover not thou my blood*; Blood is not literally bodily blood, but spirituall blood, the
³⁴⁰ blood of the soule, exhausted by many, and hainous sins, such as they insimulated *Iob* of. For, in this signification, is that word, *Blood*, often taken in the Scriptures. When God sayes, *when you stretch forth your hands, they are full of blood*, there blood is all manner of rapine, of oppression, of concussion, of violence. When *David* prayes *to be delivered from blood-guiltinesse*, it is not intended onely, of an actuall shedding of blood, for, it is in the Originall, *à sanguinibus*,

Esay 1.15

Psal. 51.14

in the plurall; other crimes then the actuall shedding of blood, are bloody crimes. Therefore, sayes one Prophet, *the land is full of bloody crimes*; And, another, *blood toucheth blood*, whom the Chalde Paraphrase expresses aright, *Aggregant peccata peccatis*, blood toucheth blood, when sin induces sin. Which place of *Hosea*, S. Gregory interprets too, then blood touches blood, *cum ante oculos Dei, adjunctis peccatis cruentatur anima*; Then God sees a soule in her blood, when she wounds and wounds her selfe againe, with variation of divers, or iteration of the same sins.

This then being thus established, that *blood* in this Text, is the blood of the soule, exhausted by sin, (for every sin is an incision of the soule, a Lancination, a Phlebotomy, a letting of the soule blood, and then, a delight in sin, is a going with open veines into a warme bath, and bleeding to death) This will be the force of *Iobs* Admiration, or Imprecation, *O Earth cover not thou my blood*, I am content to stand as naked now, as I shall doe at the day of Judgement, when all men shall see all mens actions, I desire no disguise, I deny, I excuse, I extenuate nothing that ever I did, I would mine enemies knew my worst, that they might study some other reason of Gods thus proceeding with me, then those hainous sinnes, which, from these afflictions, they will necessarily conclude against me.

But had *Iob* been able to have stood out this triall? Was *Iob* so innocent, as that he need not care, though all the world knew all? Perchance there may have been some excesse, some inordinatenesse in his manner of his expressing it; we cannot excuse the vehemence of some holy men, in such expressions. We cannot say, that there was no excesse in *Moses* his *Dele me, Pardon this people, or blot my name out of thy booke*; or that there was no excesse in S. *Pauls* *Anathema pro fratribus, That he wished to be accursed, to be separated from Christ for his brethren*. But for *Iob*, we shall not need this excuse; for, either we may restraîne his words to those sins, which they imputed to him, and then they have but the nature of that protestation, which *David* made so often to God, *Iudge me, O Lord, according to my righteousness, according to mine innocency, according to the cleanness of my hands*; which was not spoken by *David* simply, but respectively, not of all his sins, but of those which *Saul* pursued him for: Or, if we enlarge *Iobs* words generally to all his sins, we must

Ezech. 7.23
Hosea 4.2

[Exod.
32.32]
[Rom. 9.3]

[Psa. 7.8]

consider them to be spoken after his repentance, and reconciliation to God thereupon; If they knew, (may *Iob* have said) how it stood between God and my soule, how earnestly I have repented, how fully he hath forgiven, they would never say, these afflictions proceeded from those sins.

And truly, so may I, so may every soule say, that is rectified, re-
³⁹⁰freshed, restored, re-established by the seales of Gods pardon, and his mercy, so the world would take knowledge of the consequences of my sins, as well as of the sins themselves, and read my leafes on both sides, and heare the second part of my story, as well as the first; so the world would look upon my temporall calamities, the bodily sicknesses, and the penuriousnesse of my fortune contracted by my sins, and upon my spirituall calamities, dejections of spirit, sadness of heart, declinations towards a diffidence and distrust in the mercy of God, and then, when the world sees me in this agony and bloody sweat, in this agony and bloody sweat would also see the Angels of
⁴⁰⁰heaven ministring comforts unto me; so they would consider me in my *Peccavi*, and God in his *Transtulit*, Me in my earnest Confessions, God in his powerfull Absolutions, Me drawne out of one Sea of blood, the blood of mine owne soule, and cast into another Sea, the bottomelesse Sea of the blood of Christ Jesus; so they would know as well what God hath done for my soule, as what my soule and body have done against my God; so they would reade me throughout, and look upon me altogether, I would joyne with *Iob*, in his confident adjuration, *O Earth cover not thou my blood*; Let all the world know all the sins of my youth, and of mine age too, and I would not doubt, but
⁴¹⁰God should receive more glory, and the world more benefit, then if I had never sinned. This is that that exalts *Iobs* confidence, he was guilty of nothing, that is, no such thing as they concluded upon, of nothing absolutely, because he had repented all. And from this, his confidence rises to a higher pitch then this, *Nec clamor, O Earth cover not thou my blood, and let my cry have no place.*

Clamor

What meanes *Iob* in this? Doubtfull Expositors make us doubt too. Some have said, that *Iob* desires his cry might have no place, that is, no termination, no resting place, but that his just complaint might be heard over all the world; *Stunnica* the Augustinian interprets it
⁴²⁰so. Some have said, that he intends by his *cry*, his crying sins, that

they might *have no place*, that is, no hiding place, but that his greatest sins, and secret sins might be brought to light; *Bolduc* the *Cappuchin* interprets it so; according to that use of the word *Clamor*, *God looked for righteousness, & ecce clamorem, behold a cry*; that is, sins crying in the eares of God. But there is more then so, in this phrase, in this elegancy, in this vehemency of the Holy Ghost in *Iobs* mouth, *Let my cry have no place*.

Essay 5.7

In the former part, (*Iobs* Protestation) he considered God and man; righteousness towards man in cleane hands, and, in pure prayers, devotion towards God. In this part, (his Manifest) he pursues the same method, he considers man, and God; Though men knew all my sins, that should not trouble me, sayes he, (and that we have considered) yea, though my cry finde no place, no place with God, that should not trouble me; I should be content that God should seeme not to heare my prayers, but that hee laid me open to that ill interpretation of wicked men, Tush, he prayes, but the Lord heares him not, he cries, but God relieves him not. And yet, when wilt thou relieve me, O thou reliever of men, if not upon my cries, upon my prayers? Yet, *S. Augustine* hath repeated that, more then
⁴³⁰ once, more then twice, *Non est magnum exaudiri ad voluntatem, non est magnum*; Be not over-joyed when God grants thee thy prayer. *Exauditi ad voluntatem Dæmones*, sayes that Father, The Devill had his prayer granted, when he had leave to enter into the Heard of Swine; And so he had (sayes he, exemplifying in our present example) when he obtained power from God against *Iob*. But all this aggravated the Devils punishment; so may it doe thine, to have some prayers granted. And, as that must not over-joy thee, if it be, so if thy prayer be not granted, it must not deject thee. God suffered *S. Paul* to pray, and pray and pray, yet, after his thrice pray-
⁴⁴⁰ ing, granted him not that he prayed for. God suffered that *si possibile, if it be possible*, and that *Transeat calix, Let this Cup passe*, to passe from Christ himselfe, yet he granted it not.

[Mat. 8.31,
32]

[2 Cor.
12.8]
[Matt.
26.39]

But, in many of these cases, a man does easilier satisfie his owne minde, then other men. If God grant me not my prayer, I recover quickly, and I lay hold upon the hornes of that Altar, and ride safely at that Anchor, God saw that that which I prayed for, was not so good for him, nor so good for me. But when the world shall come

to say, Where is now your Religion, where is your Reformation? doe not all other Rivers, as well as the Tiber, or the Poe, does not
⁴⁶⁰ the Seine, and the Rhene, and the Mæne too, begin to ebbe back, and to empty it selfe in the Sea of Rome? why should not your Thames doe so, as well as these other Rivers? Where is now your Religion, your Reformation? Were not you as good run in the same channell as others doe? This is a shrewd tentation, and induces opprobrious conclusions from malicious enemies, when our cries have no place, our religious service no present acceptation, our prayers no speedy return from God. But yet because even in this, God may propose farther glory to himselfe, more benefit to me, and more edification even to them, at last, who, at first, made ill constructions of his pro-
⁴⁷⁰ ceedings, I admit, as *Iob* admits, *O Earth cover not thou my blood*, (let all the world see all my faults) *and let my cry have no place*, (let them imagine that God hath forsaken me, and does not heare my prayers;) my satisfaction, my acquiescence arises not out of their opinion, and interpretation, that must not be my triall, but *testis in cælis*, *My witnesse is in heaven, and my record is on high*, which is our third, and last Consideration.

3 Part

We must doe in this last, as we have done in our former two parts, crack a shell, to tast the kernell, cleare the words, to gaine the Doctrine. I am ever willing to assist that observation, That the books of
⁴⁸⁰ Scripture are the eloquentest books in the world, that every word in them hath his waight and value, his taste and verdure. And therefore must not blame those Translators, nor those Expositors, who have, with a particular elegancy, varied the words in this last clause of the Text, *my witnesse*, and *my record*. The oldest Latine Translation received this variation, and the last Latine, even *Tremellius* himselfe, (as close as he sticks to the Hebrew) retaines this variation, *Testis*, and *Consciùs*. And that collection, which hath been made upon this variation, is not without use, that *consciùs* may be spoken *de interno*, that God will beare witnesse to my inward conscience; and *testis, de*
⁴⁹⁰ *externo*, that God will, in his time, testifie to the world in my behalfe. But other places of Scripture will more advance that observation of the elegancy thereof, then this; for in this, the two words signifie but one and the same thing, it is but *witnesse*, and *witnesse*, and no more. Not that it is easie to finde in Hebrew (nor, perchance, in any lan-

guage) two words so absolutely Synonymous, as to signifie the same thing, without any difference, but that the two words in our Text are not both of one language, not both Hebrew. For, the first word, *Gned*, is an Hebrew word, but the other, *Sahad*, is Syriaque; and both signifie alike, and equally, *testem, a witnesse*. *He that heares the voyce*
⁵⁰⁰ *of swearing, and is a witnesse*, sayes *Moses*, in the first word of our Text; and then the *Chalde* Paraphrase, intending the same thing, expresses it in the other word, *Sahad*. So in the contract between Laban and Jacob, Laban calls that heap of stones, which he had erected, *Iegar-Sahadutha*, by an extraction from the last word of our Text, *Sahad*; Jacob calls it by the first word: And the reason is given in the body of the Text it selfe, in the vulgat Edition, (though how it got thither, we know not, for, in the Originall it is not) *Vterque juxta proprietatem linguæ suæ*; Laban spake in his language, Syriaque, Jacob spake in his, Hebrew, and both called that heape of stones,
⁵¹⁰ *a witnesse*.

Levit. 5.1

Gen. 31.47

Now, our bestowing this little time upon the clearing of the words, hath saved us much more time; for, by this meanes we have shortned this clause of our Text, and all that we are to consider, is but this, *My witnesse is in heaven*. And truly, that is enough; I care not though all the world knew all my faults, I care not what they conclude of Gods not granting my prayers, *my witnesse is in heaven*. To be condemned unjustly amongst men, to be ill interpreted in the acts of my Religion, is a heavy case; but yet, I have a reliefe in all this, *my witnesse is in heaven*.

⁵²⁰ The first comfort is, *Quia in Cœlis*, because he, whom I rely upon, is in heaven. For, that is the foundation and Basis upon which our Saviour erects that prayer, which he hath recommended unto us, *Qui es in cœlis, Our Father, which art in heaven*; when I lay hold upon him there, in heaven, I pursue cheerefully and confidently all the other petitions, for daily bread, for forgiveness of sins, for deliverance from tentations; from, and for all. *Est in cœlis, he is in heaven*, and then *Sedet in cœlis, he sits in heaven*; That as I see him in that posture that *Stephen* saw him, *standing at the right hand of the Father*, and so, *in procinctu*, in a readinesse, in a willingnesse to come to my
⁵³⁰ succour, so I might contemplate him in a judiciary posture, in a potestative, a soveraigne posture, sitting, and consider him as able,

*Quia in
Cœlis*
[Matt. 6.9]

Psal. 2.4
Acts 7.56

Psal. 113.5

as willing to relieve me. He is in heaven, and he sits in heaven, and then *habitat in cœlis, he dwels in heaven*, he is, and he is alwayes there. *Baals* Priests could not alwaies finde him at home; *Iobs* God, and our God is never abroad. *He dwels in the heavens*, and, (as it is expressed there) *In excelsis, he dwels on high*; so high, that, (as it it there added) God humbles himselfe, to behold the things that are in heaven. With what amazednesse must we consider the humiliation of God, in descending to the earth, lower then so, to hell, when even

⁵⁴⁰ his descending unto heaven, is a humiliation? God humbles himselfe, when he beholds any thing lower then himselfe, though Cherubins, though Seraphins, though the humane nature, the body of his owne, and onely eternall Son; and yet he beholds, considers, studies us, wormes of the earth, and no men.

Testis

This then is *Iobs*, and our first comfort, *Quia in cœlis*, because he is in heaven, and sits in heaven, and dwels in heaven, in the highest heaven, and so, sees all things. But then, if God see, and say nothing, *David* apprehends that for a most dangerous condition; and therefore he sayes, *Be not silent, O Lord, lest if thou be silent, I perish.*

Psal. 28.1

Psal. 109.1

⁵⁵⁰ And againe, *Hold not thy peace, O God of my praise, for the mouth of the wicked is opened against me*: And, Lord, let thy mercy be as forward as their malice. And therefore, as God, from that heighth, sees all, (and the strictest examination that we put upon any Witnesse, is, that if he pretend to testifie any thing upon his knowledge, we aske, how he came by that knowledge, and if he be *oculatus testis*, a Witnesse that saw it, this is good evidence) as God is to this purpose, all eye, and sees all, so for our farther comfort, he descends to the office of being a Witnesse, There is a Witnesse in heaven.

Testis meus

But then, God may be a Witnesse, and yet not my Witnesse, and ⁵⁶⁰ in that, there is small comfort, if God be a Witnesse on my adversaries side, a Witnesse against me. *Even I know, and am a Witnesse*, saith the Lord; that is, a Witnesse of the sins, which I know by thee. And that is that which *Iob* with so much tendernesse apprehended, *Thou renewest thy witnesses against me*; Thou sent'st a witnesse against me, in the Sabæans, upon my servants; and then, thou renewedst that witnesse in the Caldæans upon my cattell; and then, thou renewedst that, in thy stormes and tempests, upon my children. All this while God was a Witnesse, but not his witnesse, but a wit-

Jer. 29.23

Job 10.17

nesse on his adversaries side. Now, if our own heart, our owne conscience condemne us, this is shrewd evidence, saies S. *Iohn*; for mine
⁵⁷⁰ owne conscience, single, is a thousand witnesses against me. But then, (saies the Apostle there) God is greater then the heart; for, (saies he) he knowes all things; He knowes circumstances of sinne, as well as substance; and, that, we seldome know, seldome take knowledge of. If then mine owne heart be a thousand, God, that is greater, is ten thousand witnesses, if he witnesse against me. But if he be my Witnesse, a Witnesse for me, as he alwaies multiplies in his waies of mercy, he is thousands of thousands, millions of millions of witnesses in my behalfe, for *there is no condemnation*, no possible con-
⁵⁸⁰ demnation, *to them that are in him*; not, if every graine of dust upon the earth were an *Achitophel*, and gave counsell against me, not if every sand upon the shoare were a *Rabshakeh*, and railed against me, not if every atome in the ayre were a Satan, an Adversary, an Accuser, not if every drop in the Sea, were an Abaddon, an Apollyon, a Destroyer, there could be no condemnation, if he be my Witnesse. If he be my Witnesse, he proceeds thus in my behalfe, his Spirit beares witnesse with my spirit, for mine inward assurance, that I stand established in his favour, and, either by an actuall deliverance, or by some such declaration, as shall preserve me from fainting, if
⁵⁹⁰ I be not actually delivered, he gives a farther testimony in my behalfe. For, he is in Heaven, and he sits in Heaven, and he dwels in Heaven, in the highest Heaven, and sees all, and is a Witnesse, and my Witnesse; there is the largenesse of our comfort.

1 Iohn 3.20
[and 21]

Rom. 8.1

But will all this come home to *Iobs* end and purpose; That he need not care though all men knew all his faults, he need not care though God passed over his prayers, because God is his Witnesse; what declarations soever he had in himselfe, would the world beleieve, that God testified in his behalfe, when they saw his calamities multiplied upon him, and his prayers neglected? If they will not, herein lyes his,
⁶⁰⁰ and our finall comfort, That he that is my Witnesse, is in the highest Heaven, there is no person above him, and therefore He that is my Witnesse, is my Judge too. I shall not be tried by an arbitrary Court, where it may be wisdom enough, to follow a wise leader, and think as he thinks. I shall not be tried by a Jury, that had rather I suffered, then they fasted, rather I lost my life, then they lost a meale. Nor

Iudex

V. 5 V. 5 V. 5
 Acts 10.42 610
 Iohn 5.22 620

tryed by Peeres, where Honour shall be the Bible. But I shall be tryed by the King himselfe, then which no man can propose a Nobler tryall, and that King shall be the King of Kings too; for, He, who in the first of the Revelation, is called *The faithfull Witnesse*, is, in the same place, called *The Prince of the Kings of the earth*; and, as he is there produced as a *Witnesse*, so, He is ordained to be the *Iudge of the quick and the dead*, and so, *All Iudgement is committed to him*. He that is my *Witnesse*, is my Judge, and the same person is my Jesus, my Saviour, my Redeemer; He that hath taken my nature, He that hath given me his blood. So that he is my *Witnesse*, in his owne cause, and my Judge, but of his owne Title, and will, in me, preserve himselfe; He will not let that nature, that he hath invested, perish, nor that treasure, which he hath poured out for me, his blood, be ineffectuall. My *Witnesse* is in Heaven, my Judge is in Heaven, my Redeemer is in Heaven, and in them, who are but One, I have not onely a constant hope, that I shall be there too, but an evident assurance, that I am there already, in his Person.

Go then in this peace, That you alwaies study to preserve this testification of the Spirit of God, by outward evidences of Sanctification. You are naturally composed of foure Elements, and three of those foure are evident, and unquestioned; The fourth Element, the element of Fire, is a more litigious element, more problematicall, more disputable. Every good man, every true Christian, in his Metaphysicks, (for, in a regenerate man, all is Metaphysicall, supernaturall) hath foure Elements also; and three of those foure are declared in this text. First, a good Name, the good opinion of good men, for honest dealing in the world, and religious discharge of duties towards God, That there be no injustice in our hands, Also that our prayer be pure. A second Element is a good conscience in my selfe, That either a holy warinesse before, or a holy repentance after, settle me so in God, as that I care not though all the world knew all my faults. And a third element is, my Hope in God, that my *Witnesse* which is in Heaven, will testifie for me, as a *witnesse* in my behalfe, here, or acquit me, as a mercifull Judge, hereafter. Now, there may be a fourth Element, an Infallibility of finall perseverance, grounded upon the eternall knowledge of God; but this is, as the Element of fire, which may be, but is not, at least, is not so discernable, so demon-

strable as the rest. And therefore, as men argue of the Element of fire, that whereas the other elements produce creatures in such abundance, The Earth such herds of Cattell, the Waters such shoales of Fish, the Aire such flocks of Birds, it is no unreasonable thing, to stop upon this consideration, whether there should be an element of fire, more spacious, and comprehensive then all the rest, and yet produce no Creatures; so, if thy pretended Element of Infallibility
⁶⁵⁰ produce no creatures, no good works, no holy actions, thou maist justly doubt there is no such element in thee. In all doubts that arise in thee, still it will be a good rule, to choose that now, which thou wouldst choose upon thy death-bed. If a tentation to Beauty, to Riches, to Honour, be proposed to thee, upon such, and such conditions, consider whether thou wouldst accept that, upon those conditions, upon thy death-bed, when thou must part with them, in a few minutes. So, when thou doubtest, in what thou shouldst place thy assurance in God, thinke seriously, whether thou shalt not have more comfort then, upon thy death-bed, in being able to say, *I have finished my*
⁶⁶⁰ *course, I have fought a good fight, I have fulfilled the sufferings of Christ in my flesh*, I have cloathed him when he was naked, and fed him when he was poore, then in any other thing, that thou maiest conceive God to have done for thee; And doe all the way, as thou wouldst do then; prove thy element of fire, by the creatures it produces, prove thine election by thy sanctification; for that is the right method, and shall deliver thee over, infallibly, to everlasting glory at last, *Amen.*

[2 Tim. 4.7]

[Col. 1.24]

Number 10.

Preached upon Whitsunday [? 1630].

Part of the Gospell of the Day.

JOHN 14.20. *AT THAT DAY SHALL YE KNOW,
THAT I AM IN MY FATHER, AND YOU IN
ME, AND I IN YOU.*

THE TWO Volumes of the Scriptures are justly, and properly called two Testaments, for they are *Testatio Mentis*, The attestation, the declaration of the will and pleasure of God, how it pleased him to be served under the Law, and how in the state of the Gospell. But to speake according to the ordinary acceptation of the word, the Testament, that is, The last Will of Christ Jesus, is this speech, this declaration of his, to his Apostles, of which this text is a part. For, it was spoken, as at his Death-bed, his last Supper: And it was before his Agony in the garden, so that (if we should consider¹⁰ him as a meere man) there was no inordinatenesse, no irregularity in his affections; It was testified with sufficient witnesses, and it was sealed in blood, in the Institution of the Sacrament. By this Wil then, as a rich, and abundant, and liberall Testator, having given them so great a Legacy, as *a place in the kingdome of heaven*, yet he adds a codicill, he gives more, he gives them the evidence by which they should maintain their right to that kingdome, that is, the testimony of the Spirit, *The Comforter, the Holy Ghost*, whom he promises to send to them; And still more and more abundant, he promises them, that that assurance of their right shall not be taken from them, till²⁰ he himself return again to give them an everlasting possession, *That*

Ver. 3

Ver. 16

Ver. 3

he may receive us unto himself, and that where he is, we may also be. The main Legacy, the body of the gift is before: That which is given in this Text, is part of that evidence by which it appeares to us that we have right, and by which that right is maintained, and that is knowledge, that knowledge which we have of our interest in God, and his kingdome here; *At that day ye shall know, &c.*

And in the giving of this, we shall consider, first, the Legacy it self, this knowledge, *Cognoscetis, Ye shall know*; And secondly, the time when this Legacy grows due to us, *In illo die, At that day ye shall*
 30 *know*; And thirdly, how much of this treasure is devised to us, what portion of this heavenly knowledge is bequeathed to us, and that is in three great summes, in three great mysteries; First, ye shall know the mystery of the Trinity, of distinct persons in the Godhead; *Ego in patre, That I am in my Father*; And then the mystery of the Incarnation of God, who took our flesh, *Vos in me, That you are in me*; And lastly, the mystery and working of our Redemption, in our Sanctification, *Ego in vobis, That Christ* (by his Spirit, the Holy Ghost) *is in us.*

Nequitia animæ ignoratio, sayes *Trismegistus*; He doth not say it
 40 is the infirmity of the soule, or the impotency of the soule, but the iniquity, the wickednesse of the soule consists in this, that we are ignorant of those wayes, and those ends, upon which we should direct, and by which we should govern our purposes: And if ignorance be the corruption, and dissolution, certainly knowledge is the redintegration, and consolidation of the soule. From this corruption, from this ignorance God delivered his people at first, in some measure, by the Law; that is, he gave them thereby a way to get out of this ignorance; he put them to Schoole; *Lex Pædagogus*, sayes the Apostle, *The Law was their School-master.* But in the state of the Gospell, in
 50 the shedding of the beames, of the streames of his grace in the blood of Christ Jesus we are graduats, and have proceeded so far, as to a manifestation of things already done, and so our faith is brought in a great part, to consist in matter of fact, and that which was but matter of prophecy to them (in the old Testament, they knew not when it should be done) to us in the New, is matter of History, and we know when it was done: In the old times God led his people, sometimes with clouds, sometimes with fire, some lights they had,

1 Part

Cognoscetis

[Gal. 3.24]

[Mat. 28.20]

but some hidings, some withdrawals of those lights too, the mysteries of their salvation were not fully revealed unto them: To us, all is
⁶⁰ holy fire, all is evident light, all is in the Epiphany, in the manifestation of Christ, and in the presence of the Holy Ghost, who is delivered over to us, to remain with us, *Vsque ad consummationem*, Till the end of the world. God hath buried and hidden from us the body of *Moses*; he hath removed that cloud, that vaile, the ceremony, the letter of the Law. Yea he hath hidden that which benighted us more, and kept us in more ignorance of him, our infinite sins, which are clouds of witnesses to our Consciences, he hath hidden them in the wounds of his Son our Saviour, so that there remaines nothing but clearnesse, evident clearnesse; The Gospell being brought to us all,
⁷⁰ in that Christ is actually and really come, and Christ being brought to me, in that he is appliable in the Church to every particular soule; so that this Legacy that is given in this text, is not only in a possibility, and in a probability, and in a verisimilitude, but in an assurance, and in an infallibility, in a knowledge, we know it is thus, and thus.

Ignorantia

Jer. 10.[14]

We shall therefore consider this knowledge, first, as it is opposed to ignorance, secondly, as it is opposed to inconsideration, and thirdly, as it is opposed to concealing, to smothering: First, we must have it, and then we must know that we have it, and after that we must publish it, and declare it, so that others may know that we know it. Now,
⁸⁰ as there is a profitable, a wholesome, a learned ignorance, which is a modest, and a reverent abstinence from searching into those secrets which God hath not revealed in his word, (whereupon S. *Augustine* sayes usefully, *Libenter ignoremus, quæ ignorare nos vult Deus*, Let not us desire to know that which God hath no will to reveale) So also there is an unprofitable, an infectious, indeed an ignorant knowledge, which puffs, and swells us up: that, of which the Prophet sayes, *Stultus factus est omnis homo, à scientia*; Every mans knowledge makes him a foole, when it makes him undervalue, and despise another. And this is one strange and incurable effect of this opinion
⁹⁰ of wit and knowledge, that whereas every man murmurs, and sayes to himself, such a man hath more land then I, more money then I, more custome, more practise then I, (when perchance, in truth it is not so) yet every man thinks, that he hath more wit, more knowledge then all the world beside, when, God knows, it is very far from being

so. When the Prophet in that place, calls this confident beleever in his own wisdom, *Foole*, he hath therein fastned upon him a name of the greatest reproach to man, which the Holy Ghost, in the mouth of a Prophet, could choose; As it appeares best in those gradations which Christ makes, where, *Whosoever is angry, is made culpable of judgement*, *whosoever sayes Racha*, (that is, expresses his anger in any contumelious speech) *is subject to a Councell, but whosoever shall say, Foole, shall be worthy to be punished in hell fire*. For, by calling him *Foole*, sayes S. *Chrysostome* there, he takes from him that understanding, by which he is a man, and so, sayes he, despoiles him of all interest in the creature, in this life, and all interest in God, in the life to come. It is the deepest indignation, the highest abomination that *Iob* in his anguish conceived, *Stulti despiciebant me*, They that are but *fooles* themselves, *despised me*; And after that again, *They are the children of fooles, and yet I am their song, and their talk*: And in ¹¹⁰ that comparison which God himself instituted, and proposed in *Deuteronomie*, *They have moved me to jealousie, with that which is not God, and I will move them to jealousy, with those who are no people, I will provoke them to anger with a foolish Nation*, God intimates so much, That a *Foole* is no more a man, then an *Idoll* is a God.

Now this foolishnesse which we speak of, against which God gives us this Legacy of knowledge, is not that bluntnesse, that dulnesse, that narrownesse of understanding, which is opposed to sharpnesse of wit, or readinesse of expressing, and delivering any matter, for ¹²⁰ very many very devout and godly men, lack that sharpnesse, and that readinesse, and yet have a good portion of spirituall wisdom, and knowledge. Neither is this foolishnesse, that weaknesse, or inability, to amasse and gather together particulars, as they have fallen out in former times, and in our times, and thereby to judge of future occurrences by former precedents, (which is the wisdom of Statesmen, and of civill contemplation, to build up a body of knowledge, from reading stories, or observing actions) for this wisdom *Solomon* calls vanity, and vexation; Nor is this foolishnesse, that precipitation, that over-earnestnesse, that animosity, that heat which some men ¹³⁰ have, and which is opposed to discretion; for sometimes zeale it self hath such a heat, and such a precipitation in it, and yet that zeale

Mat. 5.22

Iob 19.[18]
[Iob 30.8,
9]

Deut.
32.[21]

Prov.
28.[26]

[Hab. 1.16]

may not be absolutely condemned, but may be sometimes of some use; The dull man, the weak man, the hasty man is not this foole, but (as the *Wiseman*, who knew best, hath told us,) *The foole is he that trusteth in his own heart.* And therefore, against this foolishnesse of trusting in our own hearts, of confiding, and relying upon our own plots and devices, and from sacrificing to our own nets, (as the Prophet *Habakkuk* speaks) from this attributing of all to our own industry, from this ignorance, that all blessings, spirituall and tem-
¹⁴⁰porall too, proceed from God, and from God only, and from God manifested in Christ, and from Christ explicated in the Scriptures, and from the Scriptures applyed in the Church, (which is the summe of all religion) God hath given us this Legacy of knowledge, *Cognoscetis, At that day you shall know*, as knowledge is opposed to ignorance.

Inconside-
ratio

[Mal. 1.8]

As it is opposed to inconsideration, it is a great work that it doth too: for, as God hath made himself like man in many things, in taking upon him, in Scriptures, our lineaments and proportion, our affections and passions, our apparell and garments, so hath God made
¹⁵⁰himself like man, in this also, that as man doth, so he also takes it worse to be neglected, then to be really injured; Some of our sins do not offend God so much, as our inconsideration, a stupid passing him over, as though that we did, that which we had, that which we were, appertained not to him, had no emanation from him, no dependance upon him. As God sayes in the Prophet, of lame, and blemished, and unperfect Sacrifices, *Offer it unto any of your Princes, and see if they will accept it at your hands;* So I say to them that passe their lives thus inconsiderately, Offer that to any of your Princes, any of your Superiours; Dares an officer that receives instructions from
¹⁶⁰his Prince, when he leaves his commandements unperformed, say, I never thought of it? Dares a Subject, a Servant, a Son say so?

Now beloved, this knowledge, as it is opposed to inconsideration, is in this, that God by breeding us in the visible Church, multiplies unto us so many helps and assistances in the word preached, in the Sacraments, in other Sacramentall, and Rituall, and Ceremoniall things, which are auxiliary, subsidiary relieves, and refreshings to our consideration, as that it is almost impossible to fall into this inconsideration. Here God shewes this inconsiderate man, his book of

creatures, which he may run and reade; that is, he may go forward
¹⁷⁰ in his vocation, and yet see that every creature calls him to a consideration of God. Every Ant that he sees, asks him, Where had I this providence, and industry? Every flowre that he sees, asks him, Where had I this beauty, this fragrancy, this medicinall vertue in me? Every creature calls him to consider, what great things God hath done in little subjects. But God opens to him also, here in his Church, his Booke of Scriptures, and in that Book, every word cries out to him; every mercifull promise cries to him, Why am I here, to meet thee, to wait upon thee, to performe Gods purpose towards thee, if thou never consider me, never apply me to thy selfe? Every judgement of
¹⁸⁰ his anger cries out, Why am I here, if thou respect me not, if thou make not thy profit, of performing those conditions, which are annexed to those judgements, and which thou mightest performe, if thou wouldest consider it? Yea, here God opens another book to him, his manuell, his bosome, his pocket book, his *Vade Mecum*, the Abridgement of all Nature, and all Law, his owne heart, and conscience: And this booke, though he shut it up, and clasp it never so hard, yet it will sometimes burst open of it selfe; though he interline it with other studies, and knowledges, yet the Text it selfe, in the booke it selfe, the testimonies of the conscience, will shine through
¹⁹⁰ and appeare: Though he load it, and choak it with Commentaries and questions, that is, perplexe it with Circumstances, and Disputations, yet the matter it selfe, which is imprinted there, will present it selfe: yea, though he teare some leaves out of the Book, that is, wilfully, yea studiously forget some sins that he hath done, and discontinue the reading of this book, the survey and consideration of his conscience, for some time, yet he cannot lose, he cannot cast away this book, that is so in him, as that it is himselfe, and evermore calls upon him, to deliver him from this inconsideration, by this open and plentiful Library, which he carries about him. Consider, beloved, the great
²⁰⁰ danger of this inconsideration, by remembring, That even that onely perfect man, Christ Jesus, who had that great way of making him a perfect man, as that he was perfect God too, even in that act of deepest devotion, in his prayer in the garden, by permitting himselfe, out of that humane infirmity, which he was pleased to admit in himselfe, (though farre from sin) to passe one petition in that prayer,

[Mat.
26.39]

without a debated and considered will, in his *Transeat Calix*, *If it be possible, let this Cup passe*, hee was put to a re-consideration, and to correct his Prayer, *Veruntamen, Yet not my will, but thine bee done*. And if then our best acts of praying, and hearing, need such an
²¹⁰ exact consideration, consider the richnesse, and benefit of this Legacy, knowledge, as this knowledge is opposed to inconsideration.

Occultatio

It is also opposed to concealing and smothering; It must be published to the benefit of others. *Paulùm sepultæ distat inertiae celata virtus*, sayes the Poet; Vertue that is never produced into action, is scarce worthy of that name. For that is it, which the Apostle, in his Epistle to that Church, which was in *Philemons* house, doth so much
 Philem. 6 praise God for, *That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you through Iesus Christ, may be knowne*: That according to the nature of goodnesse, and to the

²²⁰ roote of goodnesse, God himselfe, this knowledge of God may be communicated, and transfused, and shed, and spread, and derived, and digested upon others. And therefore certainly, as the Philosopher said of civill actions, *Etiam simulare Philosophiam, Philosophia est*, That it was some degree of wisdom, to be able to seeme wise; so, though it be no degree of religion, to seeme religious, yet even that may be a way of reducing others, and perchance themselves: when a man makes a publike, an outward shew of being religious, by comming ordinarily to Church, and doing those outward duties, though this be hypocrisie in him, yet sometimes other men receive
²³⁰ profit by his example, and are religious in earnest, and, sometimes, *Appropinquat & nescit*, (as *S. Augustine* confesses that it was his case, when he came out of curiosity, and not out of devotion, to heare *S. Ambrose* preach) what respect soever brought that man hither, yet when God findes him here, in his house, he takes hold of his conscience, and shewes himselfe to him, though he came not to see him. And if God doe thus produce good out of the hypocrite, and work good in him, much more will he provide a plentiful harvest, by their labours, who having received this knowledge from God, assist their weaker brethren, both by the Example of their lives, and
²⁴⁰ the comfort of their Doctrine.

2 Part
In die

This knowledge then, which to work the intended effect in us, is thus opposed to ignorance, and to inconsideration, and to conceal-

ing, (which were the pieces that constitute our first Part) in the second Part, which is the time when this Legacy accrues to us, is to be given us, *In die illo*, at that day, *At that day shall yee know, &c.* It is the illumination, the illustration of our hearts, and therefore well referred to the *Day*; The word it selfe affords cheerefulnesse. For when God inflicted that great plague, to kill all the first-borne in Ægypt, that was done at *Midnight*: And when God would intimate both deaths at once, spirituall, and temporall, he sayes, *O foole, this night they will fetch away thy soule*. Against all supply of knowledge, he cal's him *foole*; and against all sense of comfort in the day, he threatens *night*.

It was *In die*, and *In die illo*, in the day, and at a certaine day, and at a short day. For, after Christ had made his Will at this supper, and given strength to his Will, by his death, and proved his Will by his Resurrection, and left the Church possest of his estate, by his Ascension, within ten dayes after that, he poured out this Legacy of knowledge. For, though some take *this day* mentioned in the Text, to be *Tanquam unius diei tenor, à dato Spiritu, ad Resurrectionem*; from the first giving of the Holy Ghost, to the Resurrection; And others take *this day*, to bee from his Resurrection, to the end of his second Conversation upon earth, till his Ascension; and S. *Augustine* referre it, *Ad perfectam visionem in Cœlis*, to the perfect fruition of the sight of God in Heaven, yet the most usefull, and best followed acceptation is, This Day of the comming of the Holy Ghost.

That day we celebrate this day; and we can never finde the Christian Church (so farre as we can judge by the evidence of Story) to have been without this festivall day. The reason of all Festivals in the Church, was, and is, *Ne volumine temporum, ingrata subrepat oblivio*, Lest after many ages involved, and wrapped up in one another, Gods particular benefits should bee involved, and wrapped up in unthankfulnesse. And the benefits received this day, were such, as should never be forgotten: for, without this day, all the rest had been evacuated, and uneffectuall: If the Apostles by the comming of the Holy Ghost had not been established in an infallibility in themselves, and in an ability, to deale with all Nations, by the benefit of tongues, the benefit of Christs passion had not been derived upon all Nations. And therefore, to This day, and to *Easter-*

Exod.
12.[29]
Luke
[12.]20

Illo

Calvin
Osiand.

August.

²⁸⁰ day, all publike Baptismes, in the Primitive Church, were reserved; None were baptized (except in cases of necessity) but upon one of these two dayes: for, as there is an Exaltation, a Resurrection given us in Baptisme, represented by *Easter*; so there belongs to us a confirmation, an establishing of grace, and the increase thereof, represented in *Pentecost*, in the comming of the Holy Ghost. As the Jews had an *Easter* in the memory of their deliverance from Ægypt, and a *Pentecost* in the memory of the Law given at Mount Sinai; So at *Easter* we celebrate the memory of that glorious Passeover, when Christ passed from the grave, and hell, in his Resurrection, and at ²⁹⁰ this Feast of *Pentecost* we celebrate his giving of the Law to all Nations, and his investing and possessing himselfe of his Kingdome, the Church: for this is *Festum Adoptionis*, as S. Chrysostome calls it; The cheerefull feast of our Adoption, in which, the Holy Ghost conveying the Son of God to us, enables us to be the Sons of God, and to cry Abba, Father.

Acts 2.[1-4]

This then is that day, when the Apostles being *with one accord, and in one place*, (that is, in one faith, and in one profession of that faith, not onely without Heresie, but without Schisme too) *the Holy Ghost as a mighty winde, filled them all, and gave them utterance*;

³⁰⁰ As a *winde*, to note a powerfull working; And he *filled* them, to note the abundance; And he *gave them utterance*, to inferre that which we spoke of before, The Communication of that knowledge, which they had received, to others. This was that Spirit, whom it concerned the Apostles so much to have, as that Christ himselfe must goe from them, to send him to them; *If I goe not away*, sayes Christ, *the Comforter will not come to you*. How great a comfort must this necessarily be, which must so abundantly recompence the losse of such a comfort, as the presence of Christ was? This is that Spirit, who though hee were to be sent by the Father, and sent by the Son, yet he ³¹⁰ comes not as a Messenger from a Superiour, for hee was alwaies equall to Father and Son: But the Father sent him, and the Son sent him, as a tree sends forth blossomes, and as those blossomes send forth a sweet smell, and as the Sun sends forth beames, by an emanation from it selfe; He is *Spiritus quem nemo interpretari potest*, sayes S. Chrysostome; hee hath him not, that doth not see he hath him, nor is any man without him, who, in a rectified conscience,

[John 16.7]

thinks he hath him: *Illo Prophetæ illustrantur, Illo idiotæ condiuntur*, sayes the same Father, The Prophets, as high as their calling was, saw nothing without this Spirit, and with this Spirit, a simple man
³²⁰ understands the Prophets. And therefore doth S. *Basil* attribute that to the Holy Ghost, which seemes to be peculiar to the Son; he calls him *Verbum Dei*, because, sayes he, *Spiritus interpres Filii, sicut Filius Patris*, As the Son hath revealed to us the will of the Father, and so is the Word of God to us, so the Holy Ghost applies the promises, and the merits of the Son to us, and so is the Word of God to us too, and enables us to come to God, in that voyce of his blessed Servant, S. *Augustine*, *O Deus, secretissime, & patentissime*, Though nothing be more mysterious then the knowledge of God in the Trinity, yet nothing is more manifest unto us, then, by the light of
³³⁰ this person, the Holy Ghost, so much of both the other Persons, as is necessary for our Salvation, is.

Now, it is not onely to the Apostles, that the Holy Ghost is descended this day, but, as S. *Chrysostom* saies of the Annunciation, *Non ad unam tantum animam*, It is not onely to one Person, that the Angel said then, *The Holy Ghost shall come upon thee, and overshadow thee*, but, sayes he, that Holy Ghost hath said, *Super omnem, I will poure out my selfe upon all men*, so I say of this day, This day, if you be all in this place, (concentred, united here in one Faith, and one Religion) If you be of one accord, (that is, in perfect charity)
³⁴⁰ The Holy Ghost shall fill you all (according to your measure, and his purpose) and give you utterance, in your lives and conversations. *Qui ita vacat orationibus, ut dignus fiat illo vehementi Spiritu, semper habet diem Pentecostes*: He that loves the exercise of prayer so earnestly, as that in prayer he fees this vehemence of the Holy Ghost, that man dwels in an everlasting Whitsunday: for so he does, he hath it alwayes, that ever had it aright: *Odit eos Deus, qui unam putant diem, festum Domini*; God hates that man, saies *Origen* also, that celebrates any Holy-day of his, but one day: that never thinks of the Incarnation of Christ, but upon Christmas-day, nor upon his
³⁵⁰ Passion, and Resurrection, but upon Easter, and Good-friday. If you deale so with your soules, as with your bodies, and as you cloath your selves with your best habits to day, but returne againe to your ordinary apparell to morrow: so for this day, or this houre, you devest

[Luke 1.35]

Ioel 2.[28]

Origen

the thought of your sins, but returne after to your vomit, you have not celebrated this day of Pentecost; you have not beene truly in this place, for your hearts have beene visiting your profits, or pleasures; you have not beene here with one accord, you have not truly and sincerely joyned with the Communion of Saints; Christ hath sent no Comforter to you this day, neither will he send any, till you be
³⁶⁰ better prepared for him. But if you have brought your sins hither in your memory, and leave them here in the blood of your Saviour, alwaies flowing in his Church, and ready to receive them, if you be come to that heavenly knowledge, that there is no comfort but in him, and in him abundant consolation, then you are this day capable of this great Legacy, this knowledge, which is all the Christian Religion, *That Christ is in the Father, and you in him, and he in you.*

3 Part

We are now come to our third part, Our portion in this Legacy, the measure of the knowledge of these mysteries, which we are to receive: of which, S. *Chrysostome* sayes well, *Scientiæ magnum*
³⁷⁰ *argumentum est, nolle omnia scire*, It is a good argument, that that man knowes much, who desires not to know all; In pursuing true knowledge, he is gone a good way, that knowes where to give over. When that great Manichean *Felix* would needs prove to S. *Augustine*, that *Manes* was the holy Ghost, because it was said that the holy Ghost should teach all truths, and that *Manes* did so, because he taught many things that they were ignorant of before, concerning the frame, and motion, and nature of the heavens and their stars, S. *Augustine* answered, *Spiritus sanctus facit Christianos, non Mathematicos*, The Holy Ghost makes us Christians, not Mathematicians.
³⁸⁰ If any man thinke, by having his station at Court, that it is enough for him to have studied that one booke, and that if in that booke, The knowledge of the Court, he be come to an apprehension, by what meanes and persons businesses are likeliest to be carried, If he by his foresight have provided perspective glasses, to see objects a far off, and can make Almanacks for next yeare, and tell how matters will fall out then, and thinke that so he hath received his portion, as much knowledge as he needs, *Spiritus sanctus facit Christianos, non Politicos*, He must remember that the Holy Ghost makes Christians, and not Polititians. So if a man have a good foundation of a fortune
³⁹⁰ from his Parents, and thinke that all his study must be, to proceed in

that, and still to adde a Cyphar more to his accounts, to make tens, hundreds, and hundreds, thousands, *Spiritus sanctus facit Christianos, non Arithmeticos*, The Holy Ghost makes Christians, and not such Arithmeticians. If men who desire a change in Religion, and yet thinke it a great wisdome, to disguise that desire, and to temporise, lest they should be made lesse able to effect their purposes, if they should manifest themselves; but yet hope to see that transmutation of Religion, from that copper, which they esteeme ours to be, to that gold, which, (perchance for the venality thereof) they esteeme theirs:

⁴⁰⁰ If others, who are also working in the fire, (though not in the fire of envy and of powder, yet in the fire of an indiscreet zeale, and though they pretend not to change the substance of the metall, the body of our Religion, yet they labour to blow away much of the ceremony, and circumstances, which are *Vehicula*, and *Adminicula*, if not *Habitacula Religionis*, They are, though not the very fuell, yet the bellowes of Religion) If these men, I say, of either kinde, They who call all differing from themselves, Error, and all error damnable; or they, who, as *Tertullian* expresses their humour, and indisposition prophetically, *Qui vocant prostrationem Disciplinæ, simplicitatem*,

⁴¹⁰ which call the abolishing and extermination of all Discipline and Ceremony, purenesse and holinesse; If they thinke they have received their portion of this legacie, their measure of true knowledge, in labouring onely to accuse, and reforme, and refine others, *Spiritus sanctus facit Christianos, non Chymistas*, The holy Ghost makes men Christians, and not Alchymists. To contract this, If a man know wayes enow to disguise all his sins, If no Exchequer take hold of his usurious contracts, no High Commission of his licentiousnesse, no Star-chamber of his misdemeanors, If he will not to sleepe, till he can hold up his eyes no longer, for feare his sins should meet him in

⁴²⁰ his bed, and vex his conscience there, If he will not come to the Sacrament, but at that time of the yeare, when Laws compel him, or good company invite him, or other civill respects and reasons provoke him, If he have avoydances, to hide his sins from others, and from himself too, by such disguisings, This is all but *Deceptio visus*, a blinding of his owne internall eyes, and *Spiritus sanctus facit Christianos, non Circulatores*, The Holy Ghost makes Christians, and not Jugglers.

This knowledge then which we speake of, is to know the end and the way, Heaven and Christ, The Kingdome to which he is gone, and the meanes which he hath taught us to follow. Now, in all our wayes, in all our journies, a moderate pace brings a man most surely to his journies end, and so doth a sober knowledge in matters of Divinity, and in the mysteries of Religion. And therefore the Fathers say, that this comming of the Holy Ghost upon the Apostles, this day, though it were a vehement comming, did not give them all kinde of knowledge, a knowledge of particular Arts, and Sciences; But he gave them knowledge enough for their present worke, and withall a faithfull confidence, that if at any time, they should have to doe, with learned Heathens, with Philosophers, the Holy Ghost would either instantly furnish them, with such knowledge, as they had not before, (as wee see in many relations in the Ecclesiasticall Story, That men spoke upon the sudden, in divers cases, otherwise, then in any reason their education could promise or afford) or else he would blunt the sharpnesse of the Adversaries weapons, and cast a damp upon their understandings, as wee see he did in the Councell of Nice, when after many disputations, amongst the great Men of great estimation, the weakest Man in the Councell rose up, and he, of whom his owne party were afraid, lest his discourse should disadvantage the cause, overthrew, and converted, that great Advocate, and defender of *Arius*, whom all the rest could never shake; for though this man said no more then other men had said, yet God at this time disposed the understanding, and the abilities of the Adversaries, otherwise then before; sometimes God will have glory, in arming his friends, sometimes in disarming his enemies, sometimes in exalting our abilities, and sometimes in evacuating or enfeebling theirs.

And so, as the Apostles were, as many of us, as celebrate this day, as they did, are *filled with the Holy Ghost*, that is, with so much knowledge, as is necessary to Gods purpose in us. Enough for our selves, if we be private men, and enough for others, if wee have charge of others: private men shall have knowledge enough where to seeke for more, and the Priest shall have enough to communicate his knowledge to others. And though this knowledge were delivered to the Apostles, as from a print, from a stampe, all at once, and to us, but as by writing, letter after letter, syllable after syllable, by

Catechismes, and Sermons, yet both are such knowledges, as are sufficient for each. As the glory of heaven shall fall upon us all, and though we be not all of equall measure, and capacity, yet we shall be equally full of that glory; so the way to that glory, this knowledge, shall be manifest to us all, and infallible to us all, though we do not
 470 all know alike; The simplest soul that heares me, shall know the way of his salvation, as well as the greatest of those Fathers, whom he heares me cite; And upon us all (so disposed) the holy Ghost shall fall, as he did here, *In fire*, and *In tongues*; In fire, to inflame us in a religious zeal, and in Tongues, to utter that in confession, and in profession, that is, to glorifie God, both in our words, and in our actions. This then is our portion in this Legacy, A sober seeking after those points of knowledge which are necessary for our salvation, and these, in this text, Christ derived into these three, *That I am in my Father*, *That you are in me*, *That I am in you*.

480 The first of these is the knowledge of distinction of persons, and so of the Trinity. *Principale munus scientiæ est, cognoscere Trinitatem*, saith *Origen*: The principall use and office of my knowledge, is to know the Trinity; for, to know an unity in the Godhead, that there is but one God, naturall reason serves our turn: and to know a creation of the world of nothing, reason serves us too; we know by reason, that either neither of them is infinite, if there be two Gods, (and then neither of them can be God) or if both be infinite, (which is an impossibility) one of them is superfluous, because whatsoever is infinite, can alone extend to all. So also we can collect infallibly,
 490 that if the world were not made of nothing, yet that of which the world shall be pretended to have been made of, must have been made of nothing, or else it must be something eternall, and uncreated; and whatsoever is so, must necessarily be God it self. To be sure of those two, an unity in the Godhead, and a creation of the world, I need no Scriptures; but to know this distinction of Persons, That the Son is in the Father, I need the Scriptures, and I need more then the Scriptures, I need this Pentecost, this comming, this illustration of the holy Ghost, to inspire a right understanding of these Scriptures into me. For, if this knowledge might be had without Scriptures, why
 500 should not the heathen beleeve the Trinity, as well as I, since they lack no naturall faculties which Christians have? And if the Scrip-

*Ego in
 Patre*

Trinitas

tures themselves, without the operation of the holy Ghost, should bring this clearnesse, why should not the Jews and the Arians conform themselves to this doctrine of the Trinity, as well as I, since they accept those Scriptures, out of which I prove the Trinity to mine own conscience? We must then attend his working in us; we must not admit such a vexation of spirit, as either to vex our spirit, or the Spirit of God, by inquiring farther then he hath been pleased to reveale.

- ⁵¹⁰ If you consider that Christ sayes here, *You shall know That I am in the Father*, and doth not say, *You shall know How I am in the Father*, and this to his Apostles themselves, and to the Apostles after they were to be filled with the holy Ghost, which should teach them all truth, it will cut off many perplexing questions, and impertinent answers which have been produced for the expressing of the manner of this generation, and of the distinction of the persons in the Trinity; you shall know That it is, you shall not ask How it is. It is enough for a happy subject to enjoy the sweetnesse of a peaceable government, though he know not *Arcana Imperii*, The wayes by which the Prince
- ⁵²⁰ governes; So is it for a Christian to enjoy the working of Gods grace, in a faithfull beleeving the mysteries of Religion, though he inquire not into Gods bed-chamber, nor seek into his unrevealed Decrees. It is *Odiosa & exitialis vocula, Quomodo*, sayes *Luther*, A hatefull, a damnable Monosyllable, How, How God doth this or that: for, if a man come to the boldnesse of proposing such a question to himself, he will not give over till he finde some answer: and then, others will not be content with his answer, but every man will have a severall one. When the Church fell upon the *Quomodo* in the Sacrament, How, in what manner the body of Christ was there, we see what an
- ⁵³⁰ inconvenient answer it fell upon, That it was done by Transubstantiation; That satisfied not, (as there was no reason it should) And then they fell upon others, *In, Sub, and Cum*, and none could, none can give satisfaction. And so also have our times, by asking *Quomodo*, How Christ descended into Hell, produced so many answers, as that some have thought it no Article at all, some have thought that it is all one thing to have descended into hell, and to have ascended into heaven, and that it amounts to no more, then a departing into the state of the dead. But *Servate depositum*, Make much of that knowl-

edge which the holy Ghost hath trusted you withall, and beleeeve the
⁵⁴⁰ rest. No man knows how his soul came into him; whether by infu-
 sion from God, or by generation from Parents, no man knows so,
 but that strong arguments will be produced on the other side; And
 yet no man doubts but he hath a soul. No man knows so, as that
 strong arguments may not be brought on the other side, how he sees,
 whether by reception of species from without, or by emission of
 beames from within; And yet no man doubts whether he see or no.
 The holy Ghost shall tell you, when he tels you the most that ever he
 shall tell you, in that behalf, That the Son is in the Father, but he will
 not tell you how.

⁵⁵⁰ Our second portion in this Legacy of knowledge, is, *That we are in*
Christ; And this is the mystery of the Incarnation. For since the devill
 had so surprized us all, as to take mankinde all in one lump, in a
 corner, in *Adams* loynes, and poysoned us all there in the fountain,
 in the roote, Christ, to deliver us as intirely, took all mankinde upon
 him, and so took every one of us, and the nature, and the infirmities,
 and the sins, and the punishment of every singular man. So that the
 same pretence which the devill hath against every one of us, you are
 mine, for you sinned in *Adam*, we have also for our discharge, we are
 delivered, for we paid our debt in Christ Jesus. In all his tentations,
⁵⁶⁰ send him to look upon the Records of that processe, of Christs pas-
 sion, and he shall finde there, the names of all the faithfull recorded:
 That such a day, that day when Christ dyed, I, and you, and all that
 shall be saved, suffered, dyed, and were crucified, and in Christ Jesus
 satisfied God the Father, for those infinite sins which we had com-
 mitted: And now, Second death, which is damnation, hath no more
 title to any of the true members of his mysticall body, then corrup-
 tion upon naturall, or violent death, could have upon the members
 of his naturall body.

The assurance of this grows from the third part of this knowledge,
⁵⁷⁰ *That Christ is in us*; for that is such a knowledge of Christs generall
 Redemption of mankinde, as that it is also an application of it to us in
 particular. For, for his Incarnation, by which we are in him, that may
 have given a dignity to our humane nature; But *Quæ beneficiorum*
magnitudo fuisset erga nos, si hominem solummodo, quem assump-
serat, saluaret? What great benefit (how ever the dignity had been

Incarnatio

Redemptio

Cyrl

great to all mankinde) had mankinde had, if Christ had saved no more then that one person whom he assumed? The largenesse and bounty of Christ is, to give us of his best treasure, knowledge, and to give us most at last, To know Christ in me. For, to know that he is
 580 in his Father, this may serve me to convince another, that denies the Trinity; To know that we are in Christ, so as that he took our nature, this may shew me an honour done to us, more then the Angels; But what gets a lame wretch at the poole, how sovereign soever the water be, if no body put him in? What gets a naked beggar by knowing that a dead man hath left much to pious uses, if the Executors take no knowledge of him? What get I by my knowledge of Christ in the Father, and of us in Christ so, if I finde not Christ in me?

How then is Christ in us? Here the question *De modo*, How it is,
 590 is lawfull: for, he hath revealed it to us. It is, by our obedience to his inspiration, and by our reverent use of those visible meanes, which he hath ordained in his Church, his Word and Sacraments: As our flesh is in him, by his participation thereof, so his flesh is in us, by our communication thereof; And so is his divinity in us, by making us partakers of his divine nature, and by making us one spirit with himself, which he doth at this Pentecost, that is, whensoever the holy Ghost visits us with his effectuall grace: for this is an union, in which, Christ in his purpose hath married himself to our souls, inseparably, and *Sine solutione vinculi*, Without any intention of divorce on his
 600 part: But if we will separate him *à mensa & toro*, If either we take the bed of licentiousnesse, or the board of voluptuousnesse, or if when we eat and drink, or sleep or wake, we do not all to the glory of God, if we separate, he will divorce.

If then we be thus come to this knowledge, let us make *Ex scientia conscientiam*, Enlarge science into conscience: for, *Conscientia est Syllogismus practicus*, Conscience is a Syllogisme that comes to a conclusion; Then only hath a man true knowledge, when he can conclude in his own conscience, that his practise, and conversation hath expressed it. Who will beleieve that we know there is a ditch,
 610 and know the danger of falling into it, and drowning in it, if he see us run headlong towards it, and fall into it, and continue in it? Who can beleieve, that he that separates himself from Christ, by continuing

in his sin, hath any knowledge, or sense, or evidence, or testimony of Christs being in him? As Christ proceeds by enlarging thy knowledge, and making thee wiser and wiser, so enlarge thy testimony of it, by growing better and better, and let him that is holy, bee more holy. If thou have passed over the first heats of the day, the wantonnesses of youth, and the second heat, the fire of ambition, if these be quenched in thee, by preventing grace, or by repenting grace, ⁶²⁰ be more and more holy, for thine age will meet another sin of covetousnesse, or of indevotion, that needs as much resistance. God staid not in any lesse degree of knowledge towards thee, then in bringing himselfe to thee; Doe not thou stay by the way neither; not in the consideration of God alone, for that *Cœli enarrant*, all creatures declare it; stay not at the Trinity; Every coming to Church, nay thy first being brought to Church, at thy Baptisme, is, and was a profession of that; stay not at the Incarnation; That the Devill knowes, and testifies: But come to know that Christ is in thee, and expresse that knowledge in a sanctified life: For though he be in us ⁶³⁰ all, in the work of his Redemption, so as that he hath poured out balme enough in his blood, to spread over all mankinde, yet onely he can enjoy the chearfulnesse of this unction, and the inseparablenesse of this union, who, (as S. *Augustine* pursues this contemplation) *Habet in memoria, & servat in vita*, who alwayes remembers that he stands in the presence of Christ, and behaves himselfe worthy of that glorious presence; *Qui habet in Sermonibus, & servat in operibus*, That hath Christ alwaies at his tongues end, and alwaies at his fingers ends, that loves to discourse of him, and to act his discourses; *Qui habet audiendo, & servat faciendo*, That heares Gods will here in his ⁶⁴⁰ house, and does his will at home in his owne house; *Qui habet faciendo, & servat perseverando*, who having done well from the beginning, perseveres in well doing to the end, he, and he onely shall finde Christ in him.

[Psa. 19.1]

Number 11.

Preached upon the Penitentiall Psalmes.

PSAL. 32.1, 2. *BLESSED IS HE WHOSE TRANSGRESSION IS FORGIVEN, WHOSE SINNE IS COVERED;*

BLESSED IS THE MAN, UNTO WHOM THE LORD IMPUTETH NOT INIQUITIE, AND IN WHOSE SPIRIT THERE IS NO GUILF.

THIS THAT I have read to you, can scarce be called all the Text; I proposed for the Text, the first and second verses, and there belongs more to the first, then I have delivered in it; for, in all those Translators, and Expositors, who apply themselves exactly to the Originall, to the Hebrew, the Title of the Psalm, is part of the first verse of the Psalm. S. *Augustine* gives somewhat a strange reason, why the Booke of *Enoch*, cited by S. *Iude* in his Epistle, and some other such ancient Books, as that, were never received into the body of Canonick Scriptures, *Vt in Authoritate apud nos non essent,*¹⁰ *nimia fecit eorum Antiquitas*, The Church suspected them, because they were too Ancient, sayes S. *Augustine*. But that reason alone, is so far from being enough to exclude any thing from being part of the Scriptures, as that we make it justly an argument, for the receiving the Titles of the Psalmes into the Body of Canonick Scriptures, that they are as ancient as the Psalmes themselves. So then the Title of this Psalm enters into our Text, as a part of the first verse. And the Title is *Davidis Erudiens*; where we need not insert (as our Translators in all languages and Editions have conceived a necessity to do) any word, for the clearing of the Text, more then is in the Text it

²⁰ selfe, (And therefore Tremellius hath inserted that word, *An Ode of David*, we, *A Psalme of David*, others, others) for the words themselves yeeld a perfect sense in themselves, *Le David Maschil*, is *Davidis Erudiens*, that is, *Davidis Eruditio*, *Davidis* Institution, *Davidis* Catechisme; And so our Text, which is the first and second verse, taking in all the first verse, in all accounts, is now *Davidis* Catechisme; *Blessed is he whose transgression is forgiven &c.*

Divisio

In these words, our parts shall be these; first, That so great a Master as *David*, proceeded by way of Catechisme, of instruction in fundamentall things, and Doctrines of edification. Secondly, That
³⁰ the foundation of this Building, the first lesson in this Art, the first letter in this Alphabet, is *Blessednesse*; for, *Primus actus voluntatis est Amor*; Man is not man, till he have produced some acts of the faculties of that soule, that makes him man; till he understand something, and will something, Till he know, and till he would have something, he is no man; Now, The first Act of the will is love; and no man can love any thing, but in the likenesse, and in the notion of *Happinesse*, of *Blessednesse*, or of some degree thereof; and therefore *David* proposes that for the foundation of his Catechisme, *Blessednesse*; The Catechisme of *David*, *Blessed is the Man*. But then,
⁴⁰ in a third Consideration, we lay hold upon S. *Augustins* Aphorisme, *Amare nisi nota non possumus*, We cannot truly love any thing, but that we know; and therefore *David* being to proceede Catechistically, and for Instruction, proposes this *Blessednesse*, which as it is in Heaven, and reserved for our possession there, is in-intelligible, (as *Tertullian* speaks) unconceivable, he purposes it in such notions, and by such lights, as may enable us to see it, and know it in this life. And those lights are in this Text, Three; for, *The forgiveness of Transgressions*, And then, *The Covering of sinnes*, And lastly, *The not imputing of Iniquity*, which three *David* proposes here, are not
⁵⁰ a threefold repeating of one and the same thing; But this *Blessednesse* consisting in our Reconciliation to God, (for we were created in a state of friendship with God, our rebellion put us into a state of hostility, and now we need a Reconciliation, because we are not able to maintaine a war against God, no, nor against any other enemy of man, without God) this *Blessednesse* *David* doth not deliver us all at once, in three expressings of the same thing, but he gives us

one light thereof, in the knowledge that there is a Forgiving of Transgressions, another, in the Covering of sinnes, and a third, in the not Imputing of Iniquity. But then, (that which will constitute a
⁶⁰ fourth Consideration) when God hath presented himselfe, and offered his peace, in all these, there is also something to be done on our part; for though the Forgiving of Transgression, The Covering of sinne, The not Imputing of Iniquity, proceed onely from God, yet God affords these to none but him, *In whose spirit there is no guile*. And so you have all that belongs to the Master, and his manner of teaching, *David* Catechising; And all that belongs to the Doctrine and the Catechisme, *Blessednesse*, That is Reconciliation to God, notified in those three acts of his mercy; And all that belongs to the Disciple, that is to be Catechized, A docile, an humble, a sincere
⁷⁰ heart, *In whose spirit there is no guile*; And to these particulars, in their order thus proposed, we shall now passe.

1 Part
 Catechismus

That then which constitutes our first part, is this, That *David*, then whom this world never had a greater Master for the next, amongst the sonnes of men, delivers himselfe, by way of Catechising, of fundamentall and easie teaching. As we say justly, and confidently, That of all Rhetoricall and Poeticall figures, that fall into any Art, we are able to produce higher straines, and livelier examples, out of the Scriptures, then out of all the Orators, and Poets in the world, yet we reade not, we preach not the Scriptures for that use,
⁸⁰ to magnifie their Eloquence; So in *David's* Psalmes we finde abundant impressions, and testimonies of his knowledge in all arts, and all kinds of learning, but that is not it which he proposes to us. *David's* last words are, and in that *David's* holy glory was placed, That he was not onely *the sweet Psalmist*, That he had an harmonious, a melodious, a charming, a powerfull way of entring into the soule, and working upon the affections of men, but he was *the sweet Psalmist of Israel*, He employed his faculties for the conveying of the God of Israel, into the Israel of God; *The spirit of the Lord spake by me, and his word was in my tongue*; Not the spirit of Rhetorique,
⁹⁰ nor the spirit of Poetry, nor the spirit of Mathematiques, and Demonstration, But, *The spirit of the Lord, the Rock of Israel spake by me*, sayes he; He boasts not that he had delivered himselfe in strong, or deepe, or mysterious Arts, that was not his Rock; but his Rock

2 Sam. 23.1

Ver. 2

Ver. 3

was the Rock of Israel, His way was to establish the Church of God upon fundamentall Doctrines. *Moses was learned in all the wisdom of the Egyptians*, sayes *Stephen*. Likely to be so, because being adopted by the Kings daughter, he had an extraordinary education; And likely also, because he brought so good naturall faculties, for his Masters to worke upon, *Vt Reminisci potiùs videretur, quàm discere*,

Act. 7.22
Exod. 2.10

Philo

¹⁰⁰ That whatsoever any Master proposed unto him, he rather seemed to remember it then, then to learne it but then; And yet in *Moses* books, we meet no great testimonies, or deepe impressions of these learnings in *Moses*: He had (as *S. Ambrose* notes well) more occasions to speak of Naturall philosophy, in the Creation of the world, and of the more secret, and reserved, and remote corners of Nature, in those counterfeittings of Miracles in *Pharaohs* Court, then he hath laid hold of. So *Nebuchadnezzar* appointed his Officers, that they should furnish his Court, with some young Gentlemen, of good bloud and families of the Jews; And (as it is added there) *well favoured youths, in whom there was no blemish, skilfull in all wisdom, and cunning in knowledge, and understanding science*; And then farther, *To be taught the tongue, and the learning of the Chaldeans*. And *Daniel* was one of these, and, no doubt, a great Proficient in all these; and yet *Daniel* seemes not to make any great shew of these learnings in his writings. *S. Paul* was in a higher Pedagogy, and another manner of University then all this; *Caught up into the third heavens, into Paradise*, as he sayes; and there he learnt much; but (as he sayes too) *such things as it was not lawfull to utter*; That is, It fell not within the lawes of preaching to publish them. So that ¹¹⁰ not onely some learning in humanity, (as in *Moses* and *Daniels* case) but some points of Divinity, (as in *S. Pauls* case) may be unfit to be preached. Not that a Divine should be ignorant of either; either ornaments of humane, or mysteries of divine knowledge. For, sayes *S. Augustine*, Every man that comes from Egypt, must bring some of the Egyptians goods with him. *Quanto auro exivit suffarcinatus Cyprianus*, sayes he, How much of the Egyptian gold and goods brought *Cyprian*, and *Lactantius*, and *Optatus*, and *Hilary* out of Egypt? That is, what a treasure of learning, gathered when they were of the Gentils, brought they from thence, to the advancing of ¹²⁰ Christianity, when they applied themselves to it? *S. Augustine* con-

Dan. 1.[3,]4

2 Cor. 12.2

¹³⁰ Christianity, when they applied themselves to it? *S. Augustine* con-

L. 3. c. 4

fesses, that the reading of *Cicero's Hortensius*, *Mutavit affectum meum*, began in him a Conversion from the world, *Et ad teipsum, Domine, mutavit preces meas*, That booke, sayes he, converted me to more fervent prayers to thee, my God; *Et surgere jam cæperam ut ad te redirem*, By that help I rose, and came towards thee. And so *Iustin Martyr* had his Initiation, and beginning of his Conversion, from reading some passages in *Plato*. *S. Basil* expresses it well; They that will dye a perfect colour, dip it in some lesse perfect colour before. To be a good Divine, requires humane knowledge; and so does
¹⁴⁰ it of all the Mysteries of Divinity too; because, as there are Devils that will not be cast out but by Fasting and Prayer, so there are humours that undervalue men, that lacke these helps. But our Congregations are not made of such persons; not of meere naturall men, that must be converted out of *Aristotle*, and by *Cicero's* words, nor of Arians that require new proofes for the Trinity, nor Pelagians that must be pressed with new discoveries of Gods Predestination; but persons imbracing, with a thankfull acquiescence therein, Doctrines necessary for the salvation of their soules in the world to come, and the exaltation of their Devotion in this. This way *David* calls his,
¹⁵⁰ a Catechisme. And let not the greatest Doctor think it unworthy of him to Catechize thus, nor the learnedest hearer to be thus catechized; Christ enwraps the greatest Doctors in his Person, and in his practise, when he sayes, *Sinite parvulos, Suffer little children to come unto me*; and we do not suffer them to come unto us, if when they come, we doe not speak to their understanding, and to their edification, for that is but an absent presence, when they heare, and profit not; And Christ enwraps the learnedest hearers, in the persons of his owne
¹⁶⁰ Disciples, when he sayes, *Except yee become as these little children, yee cannot enter into the Kingdome of heaven*; Except you nourish your selves with Catechisticall, and Fundamentall Doctrines, you are not in a wholesome diet. Now in this Catechisme, the first stone that *David* layes, (and that that supports all) the first object that *David* presents, (and that that directs to all) is Blessednesse; *David's* Catechisme; *Blessed is the man*.

[Mat. 19.14]

[Mat. 18.3]

2 Part

Beatitudo

Philosophers could never bring us to the knowledge, what this *Summum bonum*, this Happinesse, this Blessednesse was. For they considered only some particular fruits thereof; and it is much easier,

how high soever a tree be, to come to a taste of some of the fruits, then to digge to the root of that tree: They satisfied themselves with
¹⁷⁰ a little taste of Health, and Pleasure, and Riches, and Honour, and never considered that all these must have their root in heaven, and must have a relation to Christ Jesus, who is the root of all. And as these Philosophers could never tell us, what this blessednesse was, so Divines themselves, and those who are best exercised in the language of the Holy Ghost, the Originall tongue of this Text, cannot give us a cleare Grammaticall understanding, of this first word, in which *David* expresses this Blessednesse, *Ashrei*, which is here Translated *Blessed*. They cannot tell, whether it be an Adverb, (And then it is *Bene viro*, Well is it for that man, A pathetique, a vehement acclamation, Happily, Blessedly is that man provided for) Or whether it be
¹⁸⁰ a Plurall Noun, (and then it is *Beatitudines*, such a Blessednesse as includes many, all blessednesses in it) And one of these two it must necessarily be in the Rules of their Construction; That either *David* enters with an Admiration, O how happily is that man provided for! Or with a Protestation, That there is no particular Blessednesse, which that man wants, that hath this, This Reconciliation to God.

Eusebius observes out of *Plato*, that he enjoyed the Poets, and the Writers in his State, to describe no man to be happy, but the good
¹⁹⁰ men; none to be miserable, but the wicked. And his Scholar *Aristotle* enters into his Book of Ethiques, and Morall Doctrine, with that Contemplation first of all, That every man hath naturally a disposition to affect, and desire happinesse. *David* who is elder then they, begins his Book of Psalmes so; The first word of the first Psalme, is the first word of this Text, *Blessed is the man*. He comprehends all that belongs to mans knowledge, and all that belongs to mans practise, in those two, first in understanding true Blessednesse, and then, in praising God for it: *Dauids Alpha* is *Beatus vir*, O the Blessednesse of righteous men! And *Dauids Omega* is *Laudate Dominum*, O that
²⁰⁰ men would therefore blesse the Lord! And therefore, as he begins this Book with Gods blessing of man, so he ends it with mans praising of God: For, where the last stroak upon this Psalter, the last verse of the last Psalme, is, *Let every thing that hath breath praise the Lord*, Yet he addes one note more to us in particular, *Praise ye*

the Lord; and there is the end of all. And so also our Saviour Christ himselfe, in his owne preaching, observed that Method; He begun his great Sermon in the Mount with that, *Blessed are the poore in spirit, Blessed are they that mourne, Blessed are the pure in heart; Blessednesse alone was an abundant recompence for all.* And so the subject of *Iohn Baptists* Commission before, and of his Disciples Commission after, was still the same, to preach this Blessednesse, *That the Kingdome of God*, that is, Reconciliation to God in his Visible Church, *was at hand*, was forthwith to be established amongst them.

Though then the Consummation of this Blessednesse be that *Visio Dei*, That sight of God, which in our glorified state we shall have in heaven, yet, because there is an inchoation thereof in this world, which is that which we call Reconciliation, it behooves us to consider the disposition requisite for that. It is a lamentable perversenesse in us, that we are so contentiously busie, in inquiring into the Nature, and Essence, and Attributes of God, things which are reserved to our end, when we shall know at once, and without study, all that, of which our lives study can teach us nothing; And that here, where we are upon the way, we are so negligent and lazy, in inquiring of things, which belong to the way. Those things we learne in no Schoole so well as in adversity. As the body of man, and consequently health, is best understood, and best advanced by Dissections, and Anatomies, when the hand and knife of the Surgeon hath passed upon every part of the body, and laid it open: so when the hand and sword of God hath pierced our soul, we are brought to a better knowledge of our selves, then any degree of prosperity would have raised us to.

All creatures were brought to *Adam*, and, because he understood the natures of all those creatures, he gave them names accordingly. In that he gave no name to himselfe, it may be by some perhaps argued, that he understood himselfe lesse then he did other creatures. If *Adam* be our example, in the time and Schoole of nature, how hard a thing the knowledge of our selves is, till we feele the direction of adversity, *David* is also another example in the time of the Law, who first said in his prosperity, *He should never bee moved*; But, *When*, sayes he, *thou hidest thy face from me, I was troubled, and then I*

cried unto thee O Lord, and I prayed unto my God; Then; but not till then. The same Art, the same Grammar lasts still; and *Peter* is an example of the same Rule, in the time of grace, who was at first so confident, as to come to that, *Si omnes scandalizati*, if all forsook him, *Si mori oportuit*, If he must die with him, or dye for him, he was ready, and yet without any terror from an armed Magistrate, without any surprizall of a subtile Examiner, upon the question of a poore Maid he denied his Master: But then, the bitterness of his

[Mat. 26.]

²⁵⁰ soule taught him another temper, and moderation; when Christ asked him after, *Amas me?* Lovest thou me? not to pronounce upon an infallible confidence, I have loved, and I doe, and I will doe till death, but, *Domine tu scis, Lord thou knowest that I love thee;* My love to thee is but the effect of thy love to me, and therefore Lord continue thine, that mine may continue. No study is so necessary as to know our selves; no Schoole-master is so diligent, so vigilant, so assiduous, as Adversity: And the end of knowing our selves, is to know how we are disposed for that which is our end, that is this Blessednesse; which, though it be well collected and summed by

[John 21.17]

²⁶⁰ *S. Augustine, Beatus qui habet quicquid vult, & nihil mali vult*, He onely is blessed, that desires nothing but that which is good for him, and hath all that, we must pursue, in those particulars, which here, in *Dauids* Catechisme, constitute this Blessednesse, and constitute our third Part, and are delivered in three Branches, first, *The forgiving of our transgressions*, And then, *The covering of our sinnes*, And thirdly, *The not imputing of our iniquities*.

First then, that in this third Part, we may see in the first Branch, the first notification of this Blessednesse, we consider the two termes, in which it is expressed, what this is, which is translated *Transgression*, and then what this *Forgiving* imports. The Originall word is *Pashang*, and that signifies sin in all extensions, The highest, the deepest, the waightiest sin; It is a malicious, and a forcible opposition to God: It is when this *Herod*, and this *Pilat* (this Body, and this soule of ours) are made friends and agreed, that they may concurre to the Crucifying of Christ. When not onely the members of our bodies, but the faculties of our soul, our will and understanding are bent upon sin: when we doe not only sin strongly, and hungerly, and thirstily, (which appertain to the body) but we sin rationally, we

3 Part
Trans-
gression

finde reasons, (and those reasons, even in Gods long patience) why
²⁸⁰ we should sin: We sin wittily, we invent new sins, and we thinke
 it an ignorant, a dull, and an unsociable thing, not to sin; yea we
 sin wisely, and make our sin, our way to preferment. Then is this
 word used by the Holy Ghost, when he expresses both the vehemence,
 and the waight, and the largenesse, and the continuance, all exten-
 sions, all dimensions of the sins of Damascus; *Thus saith the Lord,*
for three transgressions of Damascus, and for foure, I will not turne
to it, because they have threshed Gilead with threshing instruments
of Iron; So then, we consider sin here, not as a staine, such as Ori-
 ginnall sin may be, nor as a wound, such as every actuall sin may be,
²⁹⁰ but as a burden, a complication, a packing up of many sins, in an
 habituall practise thereof. This is that waight that sunke the whole
 world under water, in the first flood, and shall presse downe the fire
 it selfe, to consume it a second time. It is a waight that stupifies and
 benums him that beares it, so, as that the sinner feeles not the op-
 pression of his owne sins; *Et quid miserius misero non miserante*
seipsum? What misery can be greater, then when a miserable man
 hath not sense to commiserate his owne misery? Our first errors are
 out of Levity, and S. *Augustin* hath taught us a proper ballast and
 waight for that, *Amor Dei pondus animæ,* The love of God would
³⁰⁰ carry us evenly, and steadily, if we would embarke that: But as in
 great tradings, they come to ballast with Merchandise, ballast and
 freight is al one; so in this habituall sinner, all is sin, plots and pre-
 parations before the act, gladnesse and glory in the act, sometimes dis-
 guises, sometimes justifications after the act, make up one body, one
 freight of sin. So then *Transgression* in this place, in the naturall sig-
 nification of the word, is a waight, a burden, and carrying it, as the
 word requires, to the greatest extension, it is the sin of the whole
 World; And that sinne is *forgiven;* which is the second Terme.

Forgiven The Prophet does not say here, *Blessed is that man that hath no*
³¹⁰ *transgression,* for that were to say, Blessed is that man that is no man.
 All people, all Nations, did ever in Nature acknowledge not onely
 a guiltinesse of sin, but some meanes of reconciliation to their Gods
 in the Remission of sins: for they had all some formall, and Cere-
 moniall Sacrifices, and Expiations, and Lustrations, by which they
 thought their sins to be purged, and washed away. Whosoever ac-

knowledges a God, acknowledges a Remission of sins, and whosoever acknowledges a Remission of sins, acknowledges a God. And therefore in this first place, *David* does not mention God at all; he does not say, *Blessed is he whose transgression the Lord hath forgiven;*
³²⁰ for he presumes it to be an impossible tentation to take hold of any man, that there can be any Remission of sin, from any other person, or by any other meanes, then from and by God himselfe; and therefore Remission of sins includes an Act of God; But what kinde of Act, is more particularly designed in the Originall word, which is *Nasa*, then our word, *forgiving*, reaches to; for the word does not onely signifie *Auferre*, but *ferre*; not onely to take away sin, by way of pardon, but to take the sin upon himselfe, and so to beare the sin, and the punishment of the sin, in his owne person. And so Christ is the Lambe of God, *Qui tollit*, not onely that *takes away*, but that
³³⁰ *takes upon himselfe*, the sins of the world. *Tulit, portavit*, Surely he hath borne our griefes, and carried our sorrowes; Those griefes, those sorrowes which we should, he hath borne, and carried in his owne person. So that, as it is all one, never to have come in debt, and to have discharged the debt; So the whole world, all mankind, considered in Christ, is as innocent as if *Adam* had never sinned. And so this is the first beame of Blessednesse that shines upon my soule, That I beleeeve that the justice of God is fully satisfied in the death of Christ, and that there is enough given, and accepted in the treasure of his blood, for the Remission of all Transgressions. And then the second
³⁴⁰ beame of this Blessednesse, is in *The covering of sins*.

[John 1.29]
 Esay 53.4

Now to benefit our selves by this part of *Dauids* Catechisme, we must (as we did before) consider the two termes, of which this part of this Blessednesse consists, *sin*, and *covering*. *Sin* in this place is not so heavy a word, as *Transgression* was in the former; for that was sin in all extensions, sinne in all formes, all sin of all men, of all times, of all places, the sin of all the world upon the shoulders of the Saviour of the world. In this place, (the word is *Catah*, and by the derivation thereof from *Nata*, which is to Decline, to step aside, or to be withdrawne, and *Kut*, which is *filum*, a thread, or a line) that which we
³⁵⁰ call sin here, signifies *Transilire lineam*, To depart, or by any tentation to be withdrawne from the direct duties, and the exact straightnesse which is required of us in this world, for the attaining of the

Sinne

next: So that the word imports sins of infirmity, such sins as doe fall upon Gods best servants, such sins as rather induce a confession of our weaknesse, and an acknowledgement of our continuall need of pardon for some thing passed, and strength against future invasions, then that induce any devastation, or obduration of the conscience, which, *Transgression*, in the former branch implied. For so this word, *Catah*, hath that signification (as in many other places) there, where

Iudg. 20.16 ³⁶⁰ it is said, *That there were seven hundred left-handed Benjamits, which would sling stones at a haire breadth, and not faile*; that is, not misse the marke a haire breadth. And therefore when this word

Exod. 32.31 *Catah*, *sin*, is used in Scripture, to expresse any weighty, hainous, enormous sin, it hath an addition, *Peccatum magnum peccaverunt*, sayes *Moses*, when the people were become Idolaters, *These people have sinned a great sin*; otherwise it signifies such sin, as destroyes not the foundation, such as in the nature thereof, does not wholly extinguish Grace, nor grieve the Spirit of God in us. And such *sinnes* God *covers*, saies *David* here. Now what is his way of covering these sins?

Covering ³⁷⁰ As *Sin* in this notion, is not so deepe a wound upon God, as *Transgression* in the other, so *Covering* here extends not so far, as *Forgiving* did there. There *forgiving* was a taking away of sin, by taking that way, That Christ should beare all our sins, it was a suffering, a dying, it was a penall part, and a part of Gods justice, executed upon his one and onely Son; here it is a part of Gods mercy, in spreading, and applying the merits and satisfaction of Christ, upon all them, whom God by the Holy Ghost hath gathered in the profession of Christ, and so called to the apprehending and embracing of this mantle, this garment, this covering, the righteousness of Christ in

³⁸⁰ the Christian Church; In which Church, and by his visible Ordinances therein, the Word, and Sacraments, God covers, hides, conceales, even from the inquisition of his owne justice, those smaller sins, which his servants commit, and does not turne them out of his service, for those sins. So the word (the word is *Casah*, which we translate *Covering*) is used, *A wise man concealeth knowledge*; that is, Does not pretend to know so much as indeed he does: So, our mercifull God, when he sees us under this mantle, this covering, Christ spread upon his Church, conceales his knowledge of our sins, and suffers them not to reflect upon our consciences, in a consterna-

Prov. 12.23

tion thereof. So then, as the *Forgiving* was *Auferre ferendo*, a taking away of sin, by taking all sin upon his owne person, So this *Covering* is *Tegere attingendo*, To cover sin, by comming to it, by applying himselfe to our sinfull consciences, in the meanes instituted by him in his Church: for they have in that language another word, *Sacac*, which signifies *Tegere obumbrando*, To cover by overshadowing, by refreshing. This is *Tegere obumbrando*, To cover by shadowing, when I defend mine eye from the offence of the Sun, by interposing my hand betweene the Sun and mine eye, at this distance, a far off: But *Tegere attingendo*, is when thus I lay my hand upon mine eye, and cover it close, by that touching. In the knowledge that Christ hath taken all the sins of all the world upon himselfe, that there is enough done for the salvation of all mankinde, I have a shadowing, a refreshing; But because I can have no testimony, that this generall redemption belongs to me, who am still a sinner, except there passe some act betweene God and me, some seale, some investiture, some acquittance of my debts, my sins, therefore this second beame of *Dauids* Blessednesse, in this his Catechisme, shines upon me in this, That God hath not onely sowed and planted herbs, and Simples in the world, medicinall for all diseases of the world, but God hath gathered, and prepared those Simples, and presented them, so prepared, to me, for my recovery from my disease: God hath not onely received a full satisfaction for all sinne in Christ, but Christ, in his Ordinances in his Church, offers me an application of all that for my selfe, and covers my sin, from the eye of his Father, not onely *obumbrando*, as hee hath spread himselfe as a Cloud refreshing the whole World, in the value of the satisfaction, but *Attingendo*, by comming to me, by spreading himself upon me, as the Prophet did upon the dead Child, Mouth to mouth, Hand to hand; In the mouth of his Minister, he speaks to me; In the hand of the Minister, he delivers himselfe to me; and so by these visible acts, and seales of my Reconciliation, *Tegit attingendo*, He covers me by touching me; He touches my conscience, with a sense and remorse of my sins, in his Word; and he touches my soule, with a faith of having received him, and all the benefit of his Death, in the Sacrament. And so he *covers sin*; that is, keeps our sins of infirmity, and all such sins, as do not in their nature quench the light of his grace, from comming into his

Fathers presence, or calling for vengeance there. Forgiving of transgressions is the generall satisfaction for all the world, and restoring the world to a possibility of salvation in the Death of Christ; Cover-
⁴³⁰ing of sin, is the benefit of discharging and easing the conscience, by those blessed helps which God hath afforded to those, whom he hath gathered in the bosome, and quickned in the wombe of the Christian Church. And this is the second beame of Blessedness, cast out by *David* here; and then the third is, The not imputing of iniquity, *Blessed is the man to whom the Lord imputeth not iniquity.*

Impute

In this also, (as in the two former we did) we consider this *Imputing*, and then this *Iniquity*, in the roote and Originall signification of the two words. When in this place the Lord is said, *not to impute sinne*, it is meant, That the Lord shall not suffer me to impute sinne
⁴⁴⁰to my selfe. The word is *Cashab*, and *Cashab* imports such a thinking, such a surmising, as may be subject to error, and mistaking. To that purpose we finde the word, where *Hannah* was praying, and *Eli* the Priest, who saw her lips move, and heard no prayer come from her, thought she had been drunke, *Imputed* drunkennesse unto her, and said, *How long wilt thou be drunke? put away thy wine:* So that this *Imputing*, is such an Imputing of ours as may be erroneous, that is, an Imputing from our selves, in a diffidence, and jealousie, and suspition of Gods goodnesse towards us. To which purpose, we consider also, that this word, which we translate here *Iniquity*, *Gnavah*,
⁴⁵⁰is oftentimes in the Scripture used for punishment, as well as for sinne: and so indifferently for both, as that if we will compare Translation with Translation, and Exposition with Exposition, it will be hard for us to say, whether *Cain* said, *Mine iniquity is greater then can be pardoned*, or, *My punishment is greater then I can beare*; and our last Translation, which seems to have been most carefull of the Originall, takes it rather so, *My punishment*, in the Text, and lays the other, *My sinne*, aside in the Margin. So then, this Imputing, being an Imputing which arises from our selves, and so may be accompanied with error, and mistaking, that we Impute that to our
⁴⁶⁰selves, which God doth not impute, And this mis-imputing of Gods anger to our selves, arising out of his punishments, and his corrections inflicted upon us, That because we have crosses in the world, we cannot beleieve, that we stand well in the sight of God, or that

1 Sam. 1.12

Gen. 4.13

the forgiving of Transgressions, or Covering of sinnes appertains unto us, we justly conceive, that this not Imputing of Iniquity, is that *Serenitas Conscientiæ*, That brightnesse, that clearnesse, that peace, and tranquillity, that calme and serenity, that acquiescence, and security of the Conscience, in which I am delivered from all scruples, and all timorousnesse, that my Transgressions are not forgiven, or
⁴⁷⁰ my sins not covered. In the first Act, we consider God the Father to have wrought; He proposed, he decreed, he accepted too a sacrifice for all mankind in the death of Christ. In the second, The Covering of sinnes, we consider God the Sonne to worke, *Incubare Ecclesiæ*, He sits upon his Church, as a Hen upon her Eggs, He covers all our sinnes, whom he hath gathered into that body, with spreading himselfe and his merits upon us all there. In this third, The not Imputing of Iniquity, we consider God the Holy Ghost to worke, and, as the Spirit of Consolation, to blow away all scruples, all diffidences, and to establish an assurance in the Conscience. The Lord imputes not,
⁴⁸⁰ that is, the Spirit of the Lord, The Lord the Spirit, The Holy Ghost, suffers not me to impute to my selfe those sinnes, which I have truly repented. The over-tendernesse of a bruised and a faint conscience may impute sinne to it selfe, when it is discharged; And a seared and obdurate Conscience may impute none, when it abounds; If the Holy Ghost work, he rectifies both; and, if God doe inflict punishments, (according to the signification of this word *Gnavah*) after our Repentance, and the seals of our Reconciliation, yet he suffers us not to impute those sinnes to our selves, or to repute those corrections, punishments, as though he had not forgiven them, or, as though he
⁴⁹⁰ came to an execution after a pardon, but that they are laid upon us medicinally, and by way of prevention, and precaution against his future displeasure. This is that *Pax Conscientiæ*, The peace of Conscience, when there is not one sword drawne: This is that *Serenitas Conscientiæ*, The Meridionall brightnesse of the Conscience, when there is not one Cloud in our sky. I shall not hope, that Originall sin shall not be imputed, but feare, that Actuell sin may: not hope that my dumbe sins shall not, but my crying sins may; not hope that my apparant sins, which have therefore induced in me a particular sense of them, shall not, but my secret sins, sins that I am not able to re-
⁵⁰⁰ turne and represent to mine owne memory, may: for this *Non Im-*

putabit, hath no limitation; God shall suffer the Conscience thus rectified, to terrifie it selfe with nothing; which is also farther extended in the Originall, where it is not *Non Imputat*, but *Non Imputabit*; Though after all this we doe fall into the same, or other sins, yet we shall know our way, and evermore have our Consolation in this, That as God hath forgiven our transgression, in taking the sins of all mankinde upon himselfe, for he hath redeemed us, and left out Angels, And as he hath covered our sin, that is, provided us the Word, and Sacraments, and cast off the Jews, and left out the

⁵¹⁰ Heathen, So he will never Impute mine Iniquity, never suffer it to terrifie my Conscience; Not now, when his Judgements, denounced by his Minister, call me to him here; Nor hereafter, when the last bell shall call me to him, into the grave; Nor at last, when the Angels Trumpets shall call me to him, from the dust, in the Resurrection. But that, as all mankinde hath a Blessednesse, in Christs taking our sins, (which was the first Article in this Catechisme) And all the Christian Church a Blessednesse, in covering our sins, (which was the second) So I may finde this Blessednesse, in this worke of the Holy Ghost, not to Impute, that is, not to suspect, that God imputes

⁵²⁰ any repented sin unto me, or reserves any thing to lay to my charge at the last day, which I have prayed may be, and therefore hoped hath been forgiven before. But then, after these three parts, which we have now, in our Order proposed at first, passed through, That *David* applies himselfe to us, in the most convenient way, by the way of Catechisme, and instruction in fundamentall things; And then, that he lays for his foundation of all Beatitude, Blessednesse, Happinesse, which cannot be had, in the consummation, and perfection thereof, but in the next world; But yet, in the third place, gives us an inchoation, an earnest, an evidence of this future and

⁵³⁰ consummate Blessednesse, in bringing us faithfully to beleewe, That Christ dyed sufficiently for all the world, That Christ offers the application of all this, to all the Christian Church, That the Holy Ghost seals an assurance thereof, to every particular Conscience well rectified; After all this done thus largely on Gods part, there remains something to be done on ours, that may make all this effectuall upon us, *Vt non sit dolus in spiritu*, That there be no guile in our spirit, which is our fourth part, and Conclusion of all.

Of all these fruits of this Blessednesse, there is no other root but the goodnesse of God himselfe; but yet they grow in no other ground, then in that man, *In cujus spiritu non est dolus*. The Comment and interpretation of S. Paul, hath made the sense and meaning of this place cleare: *To him that worketh, the reward is of debt, but to him that beleeveth, and worketh not, his faith is counted for righteousness, Even as David describeth the blessednesse of Man*, sayes the Apostle there, and so proceeds with the very words of this Text. Doth the Apostle then, in this Text, exclude the Co-operation of Man? Differs this proposition, That the man in whom God imprints these beames of Blessednesse, must be without guile in his spirit, from those other propositions, *Si vis ingredi, If thou wilt enter into life, keepe the Commandements*; And, *Maledictus qui non, Cursed is he that performes not all*? Grows not the Blessednesse of this Text, from the same roote, as the Blessednesse in the 119. Psal. ver. 1. *Blessed are they, who walke in the way of the Lord*? Or doth Saint Paul take David to speake of any other Blessednesse in our Text, then himselfe speaks of, *If through the Spirit yee mortifie the deeds of the body, yee shall live*? Doth S. Paul require nothing, nothing out of this Text, to be done by man? Surely he does; And these propositions are truly all one, *Tantum credideris*, Onely beleieve, and you shall be saved; And, *Fac hoc & vives*, Doe this, and you shall be saved; As it is truly all one purpose, to say, If you live you may walke, and to say, If you stretch out your legges, you may walke. To say, Eat of this Tree, and you shall recover, and to say, Eat of this fruit, and you shall recover, is all one; To attribute an action to the next Cause, or to the Cause of that Cause, is, to this purpose, all one. And therefore, as God gave a Reformation to his Church, in prospering that Doctrine, That Justification was by faith onely: so God give an unity to his Church, in this Doctrine, That no man is justified, that works not; for, without works, how much soever he magnifie his faith, there is *Dolus in spiritu, Guile in his spirit*.

As then the Prophet Davids principall purpose in this Text, is, according to the Interpretation of S. Paul, to derive all the Blessednesse of man from God: so is it also to put some conditions in man, comprehended in this, *That there be no guile in his spirit*. For, in this repentant sinner, that shall be partaker of these degrees of

4 Part
Dolus

Rom.
4.[4,]5

Mat. 19.17
[Deut.
27.26]

Rom. 8.13

[Luk. 10.28]

Blessednesse, of this *Forgiving*, of this *Covering*, of this *Not Imputing*, there is required *Integra pœnitentia*, A perfect, and intire repentance; And to the making up of that, howsoever the words and termes may have been mis-used, and defamed, we acknowledge, that there belongs a Contrition, a Confession, and a Satisfaction; And all

⁵⁸⁰ these (howsoever our Adversaries slander us, with a Doctrine of ease, and a Religion of liberty) we require with more exactnesse, and severity, then they doe. For, for Contrition, we doe not, we dare not say, as some of them, That Attrition is sufficient; that it is sufficient to have such a sorrow for sin, as a naturall sense, and fear of torment doth imprint in us, without any motion of the feare of God: We know no measure of sorrow great enough for the violating of the infinite Majesty of God, by our transgression. And then for Confession, we deny not a necessity to confesse to man; There may be many cases of scruple, of perplexity, where it were an exposing our

Bernard

⁵⁹⁰ selves to farther occasions of sin, not to confesse to man; And in Confession, we require a particular detestation of that sin which we confesse, which they require not. And lastly, for Satisfaction, we imbrace that Rule, *Condigna satisfactio malè facta corrigere*, Our best Satisfaction is, to be better in the amendment of our lives: And dispositions to particular sins, we correct in our bodies by Discipline, and Mortifications; And we teach, that no man hath done truly that part of Repentance, which he is bound to doe, if he have not given Satisfaction, that is, Restitution, to every person damnified by him. If that which we teach, for this intirenesse of Repentance, be practised, in Contrition, and Confession, and Satisfaction, they cannot

⁶⁰⁰ calumniate our Doctrine, nor our practise herein; And if it be not practised, there is *Dolus in spiritu*, *Guile in their spirit*, that pretend to any part of this Blessednesse, *Forgiving*, or *Covering*, or *Not imputing*, without this. For, he that is sorry for sin, onely in Contemplation of hell, and not of the joyes of heaven, that would not give over his sin, though there were no hell, rather then he would lose heaven, (which is that which some of them call Attrition) He that confesses his sin, but hath no purpose to leave it, He that does leave the sin, but being growne rich by that sin, retaines, and enjoyes those riches,

Prov. 18.9

⁶¹⁰ this man is not intire in his Repentance, but there is guile in his spirit. *He that is slothfull in his work, is brother to him that is a great*

waster; He that makes half-repentances, makes none. Men run out of their estates, as well by a negligence, and a not taking account of their Officers, as by their own prodigality: Our salvation is as much indangered, if we call not our conscience to an examination, as if we repent not those sins, which offer themselves to our knowledge, and memory. And therefore *David* places the consummation of his victory in that, *I have pursued mine enemies, and overtaken them, neither did I turne againe, till they were consumed*: We require a

Psal. 18.37

⁶²⁰ pursuing of the enemy, a search for the sin, and not to stay till an Officer, that is, a sicknesse, or any other calamity light upon that sin, and so bring it before us; We require an overtaking of the enemy, That we be not weary, in the search of our consciences; And we require a consuming of the enemy, not a weakning only; a dislodging, a dispossessing of the sin, and the profit of the sin; All the profit, and all the pleasure of all the body of sin; for he that is sorry with a godly sorrow, he that confesses with a deliberate detestation, he that satisfies with a full restitution for all his sins but one, *Dolus in spiritu*, There is guile in his spirit, and he is in no better case, then if at Sea ⁶³⁰ he should stop all leaks but one, and perish by that. *Si vis solvi, solve omnes catenas*; If thou wilt be discharged, cancel all thy Bonds; one chain till that be broke, holds as fast as ten. And therefore suffer your consideration to turn back a little upon this object, that there may be *Dolus in spiritu*, *Guile in the spirit*, in our pretence to all those parts of Blessednesse, which *David* recommends to us in this Catechisme, In the *Forgiveness of transgressions*, In the *Covering of sin*, In the *Not imputing of iniquity*.

Bernar.

First then, in this *Forgiving of transgressions*, which is our Saviour Christs taking away the sins of the world, by taking them, in the ⁶⁴⁰ punishment due to them, upon himselfe, there is *Dolus in spiritu*, Guile in that mans spirit, that will so farre abridge the great Volumes of the mercy of God, so farre contract his generall propositions, as to restrain this salvation, not only in the effect, but in Gods own purpose, to a few, a very few soules. When Subjects complaine of any Prince, that he is too mercifull, there is *Dolus in spiritu*, Guile and deceit in this complaint; They doe but think him too mercifull to other mens faults; for, where they need his mercy for their own, they never think him too mercifull. And which of us doe not need God

Forgiving

for all sins? If we did not in our selves, yet it were a new sin in us,
⁶⁵⁰ not to desire that God should be as mercifull to every other sinner,
 as to our selves. As in heaven, the joy of every soule shall be my joy,
 so the mercy of God to every soule here, is a mercy to my soule; By
 the extension of his mercies to others, I argue the application of his
 mercy to my selfe. This contracting, and abridging of the mercy of
 God, will end in despaire of our selves, that that mercy reaches not
 to us, or if we become confident, perchance presumptuous of our
 selves, we shall despaire in the behalfe of other men, and think they
 can receive no mercy: And when men come to allow an impossibility
 of salvation in any, they will come to assigne that impossibility, nay
⁶⁶⁰ to assigne those men, and pronounce, for this, and this sin, This man
 cannot be saved. There is a sin against the Holy Ghost; and to make
 us afraid of all approaches towards that sin, Christ hath told us, that
 that sin is irremissible, unpardonable; But since that sin includes
 impenitiblenesse in the way, and actual impenitence in the end, we
 can never pronounce, This is that sin, or This is that sinner. God
 is his Father that can say, *Our Father which art in heaven*, And his
 God that can say, *I beleeeve in God*; And there is *Dolus in spiritu*,
 Guile in his spirit, the craft of the Serpent, (eyther the poyson of
 the Serpent, in a self-despaire, or the sting of the Serpent, in an
⁶⁷⁰ uncharitable prejudging, and precondemning of others) when a
 man comes to suspect Gods good purposes, or contract Gods generall
 propositions; for, this forgiving of transgressions, is Christs taking
 away the sins of all the world, by taking all the sins of all men upon
 himselfe. And this *Guile*, this Deceit may also be in the second, in
 the *Covering of sins*, which is the particular application of this gen-
 erall mercy, by his Ordinances in his Church.

Covering

He then that without Guile will have benefit by this Covering,
 must Discover. *Qui tegi vult peccata, detegat*, is S. Augustines way:
 He that will have his sins covered, let him uncover them; He that
⁶⁸⁰ would not have them known, let him confesse them; He that would
 have them forgotten, let him remember them; He that would bury
 them, let him rake them up. *There is nothing covered, that shall not
 be revealed, and hid, that shall not be knowne*. It is not thy sending
 away a servant, thy locking a doore, thy blowing out a candle, no
 not though thou blow out, and extinguish the spirit, as much as thou

[Mat. 6.9]

Mat. 10.26

canst, that hides a sin from God; but since thou thinkest that thou hast hid it, by the secret carriage thereof, thou must reveale it by Confession. If thou wilt not, God will shew thee that he needed not thy Confession; He will take knowledge of it, to thy condemnation, and he will publish it to the knowledge of all the world, to thy confusion. *Tu fecisti absconditè*, sayes God to *David*, by *Nathan*, *Thou didst it secretly, but I will doe this thing before all Israel, and before the Sun*. Certainly it affects, and stings many men more, that God hath brought to light their particular sins and offences, for which he does punish them, then all the punishments that he inflicts upon them; for then, they cannot lay their ruine upon fortune, upon vicissitudes, and revolutions, and changes of Court, upon disaffections of Princes, upon supplantations of Rivalls and Concurrents; but God clears all the world beside; *Perditio tua ex te*, God declares that the punishment is his Act, and the Cause, my sin. This is Gods way; and this he expresses vehemently against Jerusalem, *Behold, I will gather all thy Lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated, and I will discover thy nakednesse to all them*. Those who loved us for pretended vertues, shall see how much they were deceived in us; Those that hated us, because they were able to looke into us, and to discern our actions, shall then say Triumphantly, and publicly to all, Did not we tell you what would become of this man? It was never likely to be better with him. *I will strip her naked, and set her as in the day that she was borne*; Howsoever thou wert covered with the Covenant, and taken into the Visible Church, howsoever thou wert clothed, by having put on Christ in Baptisme, yet, *If thou sin against me*, (sayes God) *and hide it from me, I am against thee, and I will shew the Nations thy nakednesse, and the Kingdomes thy shame*.

To come to the covering of thy sins without guile, first cover them not from thy self, so, as that thou canst not see yester-daies sin, for to daies sin; nor the sins of thy youth, for thy present sins: Cover not thy extortions with magnifiqu buildings, and sumptuous furniture; Dung not the fields that thou hast purchased with the bodies of those miserable wretches, whom thou hast oppressed, neither straw thine alleys and walks with the dust of Gods Saints, whom thy hard dealing hath ground to powder. There is but one good way

2 Sam. 12.12

Ezek. 16.37

Hos. 2.3

Nahum 3.5

Gregor.

of covering sins from our selves, *Si bona facta malis superponamus*, If we come to a habit of good actions, contrary to those evils, which we had accustomed our selves to, and cover our sins so; not that we forget the old, but that we see no new.

Esay 3.9

There is a good covering of sins from our selves, by such new habits, and there is a good covering of them from other men; for, he that sins publicly, scandalously, avowedly, that teaches and encourages others to sin, *That declares his sin as Sodom, and hides it not*, As in a mirror, in a looking glasse, that is compassed and set about with a hundred lesser glasses, a man shall see his deformities in a hundred places at once, so hee that hath sinned thus shall feelee his torments in himselfe, and in all those, whom the not covering of his sins hath occasioned to commit the same sins. Cover thy sins then from thy selfe, so it be not by obduration; cover them from others, so it be not by hypocrisie; But from God cover them not at all; *He that covereth his sin, shall not prosper; but who so confesseth and forsaketh them, shall have mercy*; Even in confessing, without forsaking, there is *Dolus in spiritu*, Guile and deceit in that spirit. *Noluit agnoscere, maluit ignoscere*, S. Augustine makes the case of a customary sinner; He was ready to pardon himselfe alwaies without any confession; But God shall invert it to his subversion, *Maluit agnoscere, noluit ignoscere*, God shall manifest his sin, and not pardon it.

Prov. 28.13

Sin hath that pride, that it is not content with one garment; *Adam* covered first with fig-leaves, then with whole trees, *He hid himselfe amongst the trees*: Then hee covered his sin, with the woman; *she provoked him*: And then with Gods action, *Quam tu dedisti, The Woman whom thou gavest me*; And this was *Adams* wardrobe. *David* covers his first sin of uncleannesse with soft stuffe, with deceit, with falshood, with soft perswasions to *Vriah*, to go in to his Wife; Then he covers it with rich stuffe, with scarlet, with the blood of *Vriah*, and of the army of the Lord of Hosts; And then he covers it with strong and durable stuffe, with an impenitence, and with an insensiblenesse, a yeare together; too long for a King, too long for any man, to weare such a garment: And this was *Davids* wardrobe. But beloved, sin is a serpent, and he that covers sin, does but keepe it warme, that it may sting the more fiercely, and disperse the venome

[Gen. 3.8-12]

⁷⁶⁰ and malignity thereof the more effectually. *Adam* had patched up an apron to cover him; God tooke none of those leaves; God wrought not upon his beginnings, but he covered him all over with durable skins. God saw that *Davids* severall coverings did rather load him, then cover the sin, and therefore *Transtulit,* He tooke all away, sin, and covering: for the coverings were as great sins, as the radicall sin, that was to be covered, was; yea greater; as the armes and boughs of a tree, are greater then the roote. Now to this extension, and growth, and largenesse of sin, no lesser covering serves then God in his Church. It was the prayer against them, who hindered the building of the Temple, *Cover not their iniquity, neither let their sin be put out in thy presence.* Our prayer is, *Peccata nostra non videat, ut nos videat,* Lord looke not upon our sins, that thou maist looke upon us. And since amongst our selves, it is the effect of Love, to cover *Multitudinem peccatorum,* The multitude of sins, yea to cover *Vni-versa delicta,* Love covereth all sins, much more shall God, who is Love it selfe, cover our sins so, as he covered the Egyptians, in a red Sea, in the application of his blood, by visible meanes in his Church. That therefore thou mayest be capable of this covering, *Commit thy wayes unto the Lord;* that is, show unto him, by way of confession, ⁷⁷⁰ what wrong wayes thou hast gone, and inquire of him by prayer, what wayes thou art to go, and (as it is in the same Psalme) *He shall bring forth thy righteousness as the light, and thy judgement as the noone day;* And so there shall be no guile found in thy spirit, which might hinder this covering of thy sin, which is, the application of Christs merits, in the Ordinances of his Church, nor the *Not imputing of thine iniquity,* which is our last consideration, and the conclusion of all.

Nehem. 4.5
August.

1 Pet. 4.8
Prov. 10.12

Psal. 37.5

This *not imputing,* is that serenity and acquiescence, which a rectified conscience enjoys, when the Spirit of God beares witnesse with my spirit, that, thus reconciled to my God, I am now guilty of nothing. S. Bernard defines the Conscience thus, *Inseparabilis gloria, vel confusio uniuscujusque, pro qualitate depositi:* It is that inseparable glory, or that inseparable confusion which every soule hath, according to that which is deposited, and laid up in it. Now what is deposited, and laid up in it? Naturally, hereditarily, patrimonially, *Con-reatus,* sayes that Father, from our first Parents, a fellow-guilt-

Imputing

nesse of their sin; and they have left us sons and heires of the wrath and indignation of God, and that is the treasure they have laid up for us. Against this, God hath provided Baptisme; and Baptisme⁸⁰⁰ washes away that sin; for as we doe nothing to our selves in Baptisme, but are therein meere passive, so neither did we any thing our selves in Originall sin, but therein are meere passive too; and so the remedy, Baptisme, is proportioned to the disease, Originall sin. But originall sin being thus washed away, we make a new stocke, we take in a new *depositum*, a new treasure. Actuell and habituall sins, and therein much being done by our selves, against God, into the remedy, there must enter something to be done by our selves, and something by God; And therefore we bring water to his wine, true teares of repentance to his true blood in the Sacrament, and so⁸¹⁰ receive the seales of our reconciliation, and having done that, we may boldly say unto God, *Doe not condemne me: shew me wherefore thou contendest with me.* When we have said as he doth, *I have sinned, what shall I doe to thee?* And have done that that he hath ordained, we may say also as he doth, *O thou preserver of men, why dost thou not pardon my transgression, and take away mine iniquity?* Why doest thou suffer me to faint and pant under this sad apprehension, that all is not yet well betweene my soule and thee? We are far from encouraging any man to antidate his pardon; to presume his pardon to be passed before it is: But when it is truly passed the⁸²⁰ seales of Reconciliation, there is *Dolus in spiritu*, Guile and deceit in that spirit, nay it is the spirit of falshood and deceit it selfe, that will not suffer us to injoy that pardon, which God hath sealed to us, but still maintaine jealousies, and suspition, between God and us. My heart is not opener to God, then the bowels of his mercy are to me; And to accuse my selfe of sin, after God hath pardoned me, were as great a contempt of God, as to presume of that pardon, before he had granted it; and so much a greater, as it is directed against his greatest attribute, his Mercy. *Si apud Deum deponas injuriam, ipse ultor erit*, Lay all the injuries that thou sufferest, at Gods feet, and⁸³⁰ hee will revenge them; *Si damnum, ipse restituet*; Lay all thy losses there, and he will repaire them; *Si dolorem, ipse medicus*; Lay downe all thy diseases there, and he shall heale thee; *Si mortem, ipse resuscitator*, Dye in his armes, and he shall breath a new life into thee;

Iob. 10.2
7.20

Tertul.

Add wee to *Tertullian: Si peccata, ipse sepeliet*, lay thy sins in his wounds, and he shall bury them so deepe, that onely they shall never have resurrection: The Sun shall set, and have a to morrows resurrection; Herbs shall have a winter death, and a springs resurrection; Thy body shall have a long winters night, and then a resurrection; Onely thy sins buried in the wounds of thy Saviour, shall never have
⁸⁴⁰ resurrection; And therefore take heed of that deceit in the spirit, of that spirit of deceit, that makes thee impute sins to thy selfe, when God imputes them not; But rejoyce in Gods generall *forgiving of Transgressions*, That Christ hath dyed for all, multiply thy joy in the *covering of thy sin*, That Christ hath instituted a Church, in which that generall pardon is made thine in particular, And exalt thy joy, in the *not imputing of iniquity*, in that serenity, that tranquillity, that God shall receive thee, at thy last houre, in thy last Bath, the sweat of death, as lovingly, as acceptably, as innocently, as he received thee, from thy first Bath, the laver of Regeneration, the font
⁸⁵⁰ in Baptisme. *Amen.*

Number 12.

Preached upon the Penitentiall Psalmes.

PSAL. 32.3, 4. *WHEN I KEPT SILENCE, MY
BONES WAXED OLD, THROUGH MY ROAR-
ING ALL THE DAY LONG.
FOR DAY AND NIGHT THY HAND WAS
HEAVY UPON ME; MY MOYSTURE IS
TURNED INTO THE DROUGHT OF SUM-
MER. SELAH.*

ALL wayes of teaching, are Rule and Example: And though ordinarily the Rule be first placed, yet the Rule it selfe is made of Examples: And when a Rule would be of hard digestion to weake understandings, Example concocts it, and makes it easie: for, Example in matter of Doctrine, is as Assimilation in matter of Nourishment; The Example makes that that is proposed for our learning and farther instruction, like something which we knew before, as Assimilation makes that meat, which we have received, and digested, like those parts, which are in our bodies before. *David* was¹⁰ the sweet singer of Israel; shall we say, Gods Precentor? His sonne *Solomon* was the powerfull Preacher of Israel; shall we say, Gods Chaplain? Both of them, excellent, abundantly, super-abundantly excellent in both those wayes of Teaching; Poet, and Preacher, proceed in these wayes in both, Rule, and Example, the body and soule of Instruction. So this psalme is qualified in the Title thereof, *A Psalm of David giving Instruction*. And having given his Instruction the first way, by Rule, in the two former verses, That *Blessed-*

nesse consisted in the *Remission of sinnes*, but that this *Remission of sinnes* was imparted to none, *Cui dolus in spiritu, In whose spirit*
²⁰ *there was any deceit*, he proceeds in this Text, to the other fundamentall, and constitutive element of Instruction, Example; And by Example he shews, how far they are from that Blessednesse, that consists in the Remission of sinnes, that proceed with any deceit in their spirit. And that way of Instruction, by Example, shall be our first Consideration; And our second, That he proposes himselfe for the Example, *I kept silence*, sayes he, and so *My Bones waxed old, &c.* And then, in a third part, we shall see, how far this holy Ingenuity goes, what he confesses of himselfe: And that third part will subdivide it selfe, and flow out into many branches. First, That it was he
³⁰ himselfe that was *In doloso spiritu, In whose spirit there was deceit, Quia tacuit*, because he held his tongue, because he disguised his sinnes, because he did not confesse them. And yet, in the midst of this silence of his, God brought him *Ad rugitum*, to voyces of Roaring, of Exclamation, to a sense of paine, and a sense of shame; so far he had a voyce, but still he was in silence, for any matter of repentance. Secondly, he confesses the effect of this his silence, and this his Roaring, *Inveteraverunt Ossa, My Bones waxed old*, and, *my moisture is turned into the drought of Summer*. And then thirdly, he confesses the reason from whence this inveteration in his bones, and this in-
⁴⁰ cineration in his body proceeded, *Quia aggravata manus*, because the *hand of God* lay heavy upon him, heavy in the present waight, and heavy in the long continuation thereof, *day and night*. And lastly, all this he seals with that *Selah*, which you finde at the end of the verse, which is a kinde of *Affidavit*, of earnest asseveration, and re-affirming the same thing, a kinde of *Amen*, and ratification to that which was said; *Selah*, truly, verily, thus it was with me, when I kept silence, and deceitfully smothered my sinnes, the hand of God lay heavy upon me, and as truly, as verily it will be no better with any man, that suffers himselfe to continue in that case.

⁵⁰ First then, for the assistance, and the power, that example hath in Instruction, we see Christs Method, *Quid ab initio*, how was it from the beginning; Doe as hath been done before. We see Gods method to *Moses*, for the Tabernacle, *Looke that thou make every thing, after thy patterne, which was shewed thee in the Mount*; And for the

1 Part
Exemplum

Exod. 25.40

Creation it selfe, we know Gods method too; for though there were no world, that was elder brother to this world before, yet God in his owne minde and purpose had produced, and lodged certaine Idea's, and formes, and patterns of every piece of this world, and made them according to those pre-conceived formes, and Idea's. When we con-
⁶⁰ sider the wayes of Instruction, as they are best pursued in the Scriptures, so are there no Books in the world, that doe so abound with this comparative and exemplary way of teaching, as the Scriptures doe; No Books, in which that word of Reference to other things, that *Sicut* is so often repeated, Doe this, and doe that, *Sicut*, so, as you see such and such things in Nature doe; And *Sicut*, so as you finde such and such men, in story, to have done. So *David* deals with God himselfe, he proposes him an Example; I aske no more favour at thy hands, for thy Church now, then thou hast afforded them heretofore, Doe but unto these men now, *Sicut Midianitis*, as unto
⁷⁰ the Midianites, *Sicut Sisera*, as unto *Sisera*, as unto *Iabin*: Make their Nobles *Sicut Oreb*, like *Oreb* and like *Zeb*, and all their Princes *Sicut Zeba*, as *Zeba* and as *Zalmana*. For, these had been Examples of Gods justice: And to be made Examples of Gods anger, is the same thing, as to be a Malediction, a Curse. For, in that Law of Jealousie, that bitter potion which the suspected woman was to take, was accompanied with this imprecation, *The Lord make thee a Curse among the people*; So we reade it; But *S. Hierome*, In *Exemplum*, *The Lord make thee an Example among the people*; that is, deale with thee so, as posterity may be afraid, when it shall be said of any
⁸⁰ of them, Lord deale with this woman so, as thou didst with that Adulteresse. And so the prayer of the people is upon *Booz*, *Vt sit in Exemplum*, (as *S. Hierom* also reads that place) *The Lord make thee an Example of vertue in Ephrata, and in Bethlem*; that is, that Gods people might propose him to themselves, conforme themselves to him, and walke as he did. As on the other side, the anger of God is threatned so, God shall make thee *Exemplum & stuporem*, An Example and a Consternation; And *Exemplum & derisum*, An example and a scorne; That posterity, whensoever they should be threatned with Gods Judgements, they might presently returne to such
⁹⁰ Examples, and conclude, if our sins be to their Example, our Judgements will follow their Example too, a judgement accompanied with

Psal. 83.9

Num. 5.21

Ruth 4.11

Ezek. 5.15

Jer. 48.39

a consternation, a consternation aggravated with a scorne, we shall be a prey to our enemies, an astonishment to our selves, a contempt to all the world; We doe according to their Example, and according to their Example we shall suffer, is not a Conclusion of any *Sorbon*, nor a decision of any *Rota*, but the Logique of the universall Universitie, Heaven it selfe. And so when the Prophet would be excused from undertaking the office of a Prophet, he sayes, *Adam exemplum meum ab adolescentia*, *Adam* hath been the Example, that I have
¹⁰⁰ proposed to my selfe from my youth; As *Adam* did, so in the sweat of my browes, I also have eat my bread; I have kept Cattle; I have followed a Country life, and not made my selfe fit for the office and function of a Prophet, *Adam* hath been my Example from my youth. And when *Solomon* did not propose a Man, he proposed something els for his Example, an example he would have; He looked upon the ill husbands land, and he saw it over-growne, *Et exemplo didici disciplinam*, By that example I learnt to be wiser. Enter into the Armory, search the body and bowells of Story, for an answer to the question in *Iob*, *Quis periit, Who ever perished being Innocent, or*
¹¹⁰ *where were the righteous cut off?* There is not one example; no where; never. Answer but that out of Records, *Quis restitit, Who hath hardned himselfe against the Lord, and prospered?* Or that, *Quis contradicet, If he cut off, who can hinder him?* There is no Example; No man, by no meanes. So, if thou be tempted with over-valuing thine owne purity, finde an Example to answer that, *Quis mundum, Who can bring a cleane thing out of uncleannesse?* Or that, *Who can say, I have made my heart cleane, I am pure from sinne?* There is no Example; No man ever did it; No man can say it. If thou be tempted to worship God in an Image, be able to answer
¹²⁰ God something to that, *To whom will yee liken God, or what likeness will yee compare unto him?* There can be no example, no patterne to make God by: for, that were to make God a Copy, and the other, by which he were made, the Originall. If thou have a tentation to withdraw thy selfe from the Discipline of that Church, in which God hath given thee thy Baptisme, finde an Example, to satisfie thy Conscience, and Gods people, in what age, in what place, there was any such Church instituted, or any such Discipline practised, as thou hast fancied to thy selfe. Beleeve nothing for which thou hast not a

Zech. 13.5

Pro. 24.32

Job 4.7

Job 9.4

Job 11.10

Job 14.4

Pro. 20.9

Essay 40.18

Rule; Doe nothing for which thou hast not an Example; for there
¹³⁰ is not a more dangerous distemper in either Beliefe or Practise, then singularity; for there onely may we justly call for Miracles, if men will present to us, and binde us to things that were never beleaved, never done before. *David* therefore, in this Psalme, his Psalme of Instruction, (as himselfe calls it) doth both; He lays downe the Rule, he establishes it by Example, and that was our first Consideration, and we have done with that.

2 Part
Exemplum
ipse

Our second is, That he goes not far for his Example; He labors not to shew his reading, but his feeling; not his learning, but his compunction; his Conscience is his Library, and his Example is himselfe,
¹⁴⁰ and he does not unclaspe great Volumes, but unbutton his owne breast, and from thence he takes it. Men that give Rules of Civill wisdom, and wise Conversation amongst men, use to say, that a wise man must never speak much of himselfe; It will argue, say they, a narrow understanding, that he knows little besides his own actions, or els that he overvalues his own actions, if he bring them much into Discourse. But the wise men that seeke Christ, (for there were such wise men in the world once) Statesmen in the kingdome of heaven, they goe upon other grounds, and, wheresoever they may finde them, they seeke such Examples, as may conduce most to the glory of God:

Bernar.

¹⁵⁰ And when they make themselves Examples, they doe not rather choose themselves then others, but yet they doe not spare, nor forbear themselves more then other men. *David* proposes his owne Example, to his owne shame, but to Gods glory. For, *David* was one of those persons, *Qui non potuit solus perire*, He could not sin alone, his sin authorized sin in others: Princes and Prelates, are Doctrinall men, in this sense and acceptance, that the subject makes the Princes life his Doctrine; he learns his Catechisme by the eye, he does what he sees done, and frames to himselfe Rules out of his Superiors Example.

John 13.15

Therefore, for their Doctrine, *David* proposes truly his own Example,
¹⁶⁰ and without disguising, tells that of himselfe, which no man else could have told. Christ who could doe nothing but well, proposes himselfe for an example of humility, *I have given you an example; Whom? what? That you should doe as I have done.* So S. Paul instructs *Titus*, *In all things shew a patterne of good works; But whom? for Titus might have shewed them many patternes; but Shew*

Titus 2.7

thy selfe a patterne, sayes the Apostle; and not onely of assiduous, and laborious preaching, but of *good workes*. And this is that, for which he recommends *Timothy* to the Church, *Hee workes the work of the Lord*, And, not without a patterne, nor without that patterne, which¹⁷⁰ *S. Paul* had given him in himselfe, *He workes so, as I also doe*. *S. Paul*, who had proposed Christ to himselfe to follow, might propose himselfe to others, and wish as he does, *I would all men were even as my selfe*. For, though that Apostle, by denying it in his owne practise, seeme to condemne it in all others, To preach our selves, (*We preach not our selves, but Christ Iesus the Lord*) yet to preach out of our owne history, so farre, as to declare to the Congregation, to what manifold sins we had formerly abandoned our selves, how powerfully the Lord was pleased to reclaime us, how vigilantly he hath vouchsafed to preserve us from relapsing, to preach our selves thus,¹⁸⁰ to call up the Congregation, to heare what God hath done for my soule, is a blessed preaching of my selfe. And therefore *Solomon* does not speak of himselfe so much, nor so much propose and exhibit himselfe to the Church, in any Book, as in that which he calls the *Preacher, Ecclesiastes*: In that Book, he hides none of his owne sins; none of those practises, which he had formerly used to hide his sins: He confesses things there, which none knew but himselfe, nor durst, nor should have published them of him, the King, if they had knowne them. So *Solomon* preaches himselfe to good purpose, and poures out his owne soule in that Book. Which is one of the¹⁹⁰ reasons which our Interpreters assigne, why *Solomon* cals himselfe by this name, *Ecclesiastes, Coheleth*, which is a word of the Fœminine gender, and not *Concionator*, but *Concionatrix*, a Shee-preacher, because it is *Anima Concionatrix*, It is his soule that preaches, he poures out his owne soule to the Congregation, in letting them know, how long the Lord let him run on in vanities, and vexation of spirit, and how powerfully and effectually he reclaimed him at last: For, from this Book, the Preacher, the she-Preacher, the soule-Preacher, *Solomon* preaching himselfe, rather her selfe, the Church raises convenient arguments (and the best that are raised) for the prooffe²⁰⁰ of the salvation of *Solomon*, of which divers doubted. And though *Solomon* in this Book speak divers things, not as his owne opinion, but in the sense of worldly men, yet, as we have a note upon *Plato's*

1 Cor. 16.10

7.7

2 Cor. 4.5

Lorin. Pro-
leg. C. 5

Dialogues, that though he doe so too, yet whatsoever *Plato* sayes in the name and person of *Socrates*, that *Plato* alwayes meanes for his owne opinion, so whatsoever *Solomon* sayes in the name of the Preacher, (the Preacher sayes this, or sayes that) that is evermore *Solomons* own saying. When the Preacher preaches himselfe, his owne sins, and his owne sense of Gods Mercies, or Judgements upon him, as that is intended most for the glory of God, so it should be
²¹⁰ applied most by the hearer, for his own edification; for, he were a very ill natured man, that should think the worse of a Preacher, because he confesses himselfe to be worse then he knew him to be, before he confessed it. Therefore *David* thought it not enough, to have said to his Confessor, to *Nathan* in private, *Peccavi, I have sinned*; but here, before the face of the whole Church of God, even to the end of the world, (for so long these Records are to last) he proposes himselfe, for an Exemplary sinner, for a sinfull Example, and for a subject of Gods Indignation, whilst he remained so, *When I kept silence*, and yet *roared, Thy hand lay heavy upon me, and my*
²²⁰ *moysture was turned into the drought of Summer*. And so we are come to our third Part, He teaches by Example; He proposes himselfe for the Example; and of himselfe he confesses those particulars, which constitute our Text.

3 Part

Three things he confesses in this Example. First, that it was he himselfe that was *in doloso spiritu*, that had deceit in his spirit, *Quia tacuit*, because he held his tongue, he disguised his sins, he did not confesse them; And yet, in the midst of this silence of his, God brought him *Ad Rugitum*, to voyces of Roaring, of Exclamation, To a sense of paine, or shame, or losse; so farre he had a voyce; But still
²³⁰ he was in silence, for any matter of repentance. Secondly, he confesses a lamentable effect of this silence, and this roaring, *Inveteraverunt ossa*, His bones were consumed, waxen old, and his moisture dried up; and then he takes knowledge of the cause of all this calamity, the waight of Gods heavy hand upon him. And to this Confession he sets to that seale, which is intended in the last word, *Selah*.

Silentium

First then, *David* confesses his silence; therefore it was a fault: And he confesses it, as an instance, as an example of his being *In doloso spiritu*, That there was deceit in his spirit; as long as he was silent, he thought to delude God, to deceive God; and this was the greatest

²⁴⁰ fault. If I be afraid of Gods power, because I consider that he can destroy a sinner, yet I have his will for my Buckler; I remember, that he would not the death of a sinner. If I be afraid that his will may be otherwise bent, (for what can I tell, whether it may not be his will to glorifie himselfe in surprizing me in my sins?) I have his Word for my Buckler, *Miserationes ejus super omnia opera ejus*, God does nothing, but that his Mercy is supereminent in that work, whatsoever; But if I think to scape his knowledge, by hiding my sins from him, by my silence, I am *In doloso spiritu*, if I think to deceive God, I deceive my selfe, and there is no truth in me.

[Ezek.
33.11]

[Psa. 145.9]

²⁵⁰ When we are to deale with fooles, we must, or we must not answer, as they may receive profit, or inconvenience by our answer, or our silence. *Answer not a foole, according to his foolishnesse, lest thou be like him*: But yet, in the next verse, *Answer a foole according to his foolishnesse, lest he be wise in his own conceit*. But answer God alwaies. Though he speak in the foolishnesse of preaching, as himselfe calls it, yet he speaks wisdom, that is, Peace to thy soule. We are sure that there is a good silence; for we have a Rule for it from Christ, whose Actions are more then Examples, for his Actions are Rules. His patience wrought so that he would not speak, his afflictions ²⁶⁰ wrought so that he could not. *He was brought as a sheep to the slaughter, and he was dumb*; There he would not speake; *My strength is dried up like a potsheard, and my tongue cleaveth to my jawes, and thou hast brought me into the dust of death*, sayes David in the Person of Christ, and here he could not speak.

Christi

Prov. 26.4, 5

Esay 53.[7]
Psal. 22.15

Here is a good silence in our Rule: So is there also in Examples derived from that Rule. There is *Silentium reverentiae*, A silence of reverence, for respect of the presence; *The Lord is in his holy Temple, let all the world keep silence before him*. When the Lord is working in his Temple, in his Ordinances, and Institutions, let not the wisdom of all the world dispute why God instituted those Ordinances, the foolishnesse of preaching, or the simplicity of Sacraments in his Church. Let not the wisdom of private men dispute, why those whom God hath accepted as the representation of the Church, those of whom Christ sayes, *Dic Ecclesiae, Tell the Church*, have ordained these, or these Ceremonies for Decency, and Uniformity, and advancing of Gods glory, and mens Devotion in the Church; Let all the

Reverentiae

Hab. 2 ult.

[Mat. 18.17]

earth be silent, *In Sacramentis*, The whole Church may change no Sacraments, nor Articles of faith, and let particular men be silent *In Sacramentalibus*, in those things which the Church hath ordained,
²⁸⁰ for the better conveying, and imprinting, and advancing of those fundamentall mysteries; for this silence of reverence which is an acquiescence in those things which God hath ordained, immediately, as Sacraments, or Ministerially, as other Rituall things in the Church, *David* would not have complained of, nor repented.

Subjectionis

1 Cor. 14.34

1 Tim. 2.11

And to this may well be referred *Silentium subjectionis*, That silence which is a recognition, a testimony of subjection. *Let the women keep silence in the Church, for they ought to be subject*: And, *Let the women learne in silence, with all subjection*. As farre as any just Commandement, either expresly, or tacitly reaches, in injoyning
²⁹⁰ silence, we are bound to be silent: In Morall seales of secrets, not to discover those things which others upon confidence, or for our counsell, have trusted us withall; In charitable seales, not to discover those sins of others, which are come to our particular knowledge, but not by a judicall way; In religious seales, not to discover those things which are delivered us in Confession, except in cases excepted in that Canon; In secrets delivered under these seales, of Nature, of Law, of Ecclesiasticall Canons, we are bound to be silent, for this is *Silentium subjectionis*, An evidence of our subjection to Superiours. But since God hath made man with that distinctive property, that he can speak,
³⁰⁰ and no other creature; since God made the first man able to speak, as soone as he was in the world; since in the order of the Nazarites instituted in the old Testament, though they forbore wine, and outward care of their comelinesse, in cutting their haire, and otherwise, yet they bound not themselves to any silence; since in the other sects, which grew up amongst the Jews, Pharisees, and Sadduces, and Esseans, amongst all their superfluous, and superstitious austerities, there was no inhibition of speaking, and Communication; since in the twilight between the Old and New Testament, that dumbnesse which was cast upon *Zacharie*, was inflicted for a punishment upon
³¹⁰ him, because hee beleevved not that, that the Angel had said unto him, we may be bold to say, That if not that silence, which is enjoyed in the Romane Church, yet that silence which is practised amongst them, for the concealing of Treasons, and those silences which are

Luk. 1.20

imposed upon some of their Orders, That the Carthusians may never speake but upon Thursdays, others upon other times, they are not *silentia subjectionis*, silences imposed by a just authority, but they are *in Doloso spiritu*, there is Deceit in their spirit; if not in every one of them, who execute the commandement, not in every poore Carthusian, yet in them who imposed it, who by such an obedience in
³²⁰impertinent things, infatuate them, and accustome them to a blind and implicate obedience in matters of more dangerous consequence. Silence of reverence, silence of subjection meet in this, and in this they determine, That we hold our tongues from questioning any thing ordained by God, and from defaming any thing done by that power, which is established by his Ordinance. And this silence fals not under *Dauids* complaint, nor confession.

We have not long to stay upon this silence, which we call the Good silence, because it is not the silence of our Text; This onely we say, That there is a silence which is absolutely good, alwayes good, and
³³⁰there is another occasionally good, sometimes good, and sometimes not so; and that is *silentium Boni*, or *à Bono*, An abstinence from speaking, or from doing some things, which of themselves, if no circumstance changed their nature, were good and requisite. *Silentium bonum*, that silence that is absolutely, and alwayes good, is a quiet contentment in all that God sends, *Ne, unde debueras esse dives, fias pauper*, lest when God meant to make thee rich, and have indeed made thee rich, thou make thy selfe poore, by thinking thy selfe poore, and misinterpreting Gods doing: That thou have not *præcordia fatui*, as the same Father speaks, The bowels of an empty man, whin-
³⁴⁰ing, and crying bowels; *Sicut rota currus, fœnum portans & murmurans*, As a Cart that hath a full and plentiful load, and squeaks and whines the more for that abundance. Neither murmore that thou hast *minus de Bonis*, not Goods enough, nor *nimis de Malis*, Afflictions too many, but reckon how much more good God hath shewed thee, then thou hast deserved, and how much lesse ill. *Sit alone, and keep silence, because thou hast borne it*, because the Lord hath laid affliction upon thee; Thine ease is within two verses, *For the Lord will not forsake thee for ever*. If thou murmore, and say, *Quid feci*, Lord what have I done to thee, that thou shouldst deale thus with
³⁵⁰me? thou shalt heare the justice of God answer thee, *Verum dicis*,

Bonum

Bernard

Lament.
3.28

August.

nihil fecisti, Thou hast done nothing, and that is fault enough; Nothing for me, nothing for my sake, but all for respect of thy selfe, in thine owne wayes, and to thine owne ends.

A Bono

The other good silence is not alwayes Good, but occasionally, and circumstantially so; It is a forbearing to speake Truth, which may bee good then, when our speaking of Truth can doe no good, and may doe harme. *I will keepe my mouth bridled whilst the wicked is in my sight; I was dumbe, and spake nothing, I kept silence even from good, and my sorrow was more stirred.* Though it were a vexation to him,

Psal. 39.1

³⁶⁰ though he had a sense, and a remorse, that this was some degree of prevarication, to abandon the defence of Gods honour at any time, yet his religious discretion made it appeare to him, that this present abstinence would, in the end, conduce more to Gods glory. It was the Wise mans rule, *Kindle not the coales of sinners, when thou rebukest them, lest thou beest burnt in the fiery flames of their sinnes.* Poyson

Eccclus. 8.10

works apace upon cholerike complexions; And Physitians may catch the plague by going about to cure it. An over-vehement, and unseasonable reprehender of a sinne may contract that, or a greater sin himselfe. I may reprehend a Blasphemer, in such a maner, and

³⁷⁰ at such a time, as I could not choose but suspect, that he would multiply blasphemies upon my reprehension; and, though that take off none of his fault, yet it addes to mine, and now God hath two in the Bond; He shall answer, and I too, for these later blasphemies.

The Wise man gave us the Rule, *Kindle not coales*, and a good King gave us the example, when *Rabshakeh* had blasphemed against God and the King; *Let not Hezekias deceive you, saying, The Lord will deliver us, Then they kept silence, and answered him not a word,* sayes that Text; for, (as it is added) *The Kings commandement was, saying, Answer him not a word.* There is a religious abstinence, in

[2 Kings

18.29-36]

³⁸⁰ not answering our Adversaries, though their libels, and increpations, and contumelies tend to the dishonour of God. S. *Ambrose* observed

good degrees in this Discretion. Hee notes in *David*, that, *siluit à bonis*, Though it troubled him, hee could hold his peace, when his reply might exasperate others: He notes in *Iob*, (as hee reads that place, according to the Septuagint) *Ecce, rideo opprobrium, Behold, I laugh at their reproaches*; That he could take pleasure in the goodness of his conscience, for all their calumnies. He notes in S. *Paul* a higher

Ambrose

[Psa. 39.2:

Vulg. 38.3]

Iob 19.7

1 Cor. 4.12

degree then that; *Maledicimur, & Benedicimus*, That hee when he was reviled could blesse them that reviled him. Religious discretion
³⁹⁰ allows us to disguise our Anger, and smother our sorrow, when either our anger would exasperate, or our sorrow encourage the Adversary, to a more vehement opposing of God, and his Church, and his Children.

But all this is rather true, in private persons, then in those whom God hath sent to doe his Messages to his people. *When I shall say to the wicked*, (sayes God to the Prophet) *Thou shalt surely die, and thou*, The Prophet, *givest him not warning, nor speakest to admonish that he may live, the same wicked man shall die in his iniquity, but his blood will I require at thy hands*. And, if every single sinfull act,
⁴⁰⁰ and word, and thought of mine, need the whole blood of Christ Jesus to expiate that, what blood, and what seas of that blood shall I need, when the blood of a whole Parish shall be required at my hand, because I forbore to speak plainly of their sinnes, and Gods judgement? It is true, which S. Bernard saies, *Discretio mater, & consum-matrix virtutum*, Discretion is the mother, and discretion is the nurse of every vertue, but yet, in this commandement which is laid upon us, for the reproofe of sinne, *Hæc omnis sit nostra Discretio*, sayes hee, *ut in hoc nulla sit nobis Discretio*; Let this be all our Discretion, as Discretion is wisdom, that we use no Discretion, as Discretion is
⁴¹⁰ Acceptation of persons. *Hæc omnis sapientia, ut in hac parte nulla nobis sit*, Let this be all our wisdom, to proceed in this way, this foolishnesse of Preaching, in season, and out of season. In Gods name, let us fall within that danger, if we must needs, that if the poore man speak, they say, What fellow is this? We are fellowes in this service, to Gods Angels, to the Sonne of God Christ Jesus, who is your High Priest, and wee fellow-workmen with him, in your salvation: And, as long as we can scape that Imputation, Some man holdeth his tongue, because he hath not to answer, That either we know not what to say to a doubtfull conscience, for our ignorance, or are afraid
⁴²⁰ to reprehend a sinne, because wee are guilty of that sinne our selves; how farre States, and Commonwealths may be silent in connivencies, and forbearances, is not our businesse now; but for us, the ministers of God, *Væ nobis, si non evangelizemus*, Woe be unto us, if we doe not preach the Gospel, and we have no Gospel put into our hands.

Ministri
 Ezek. 3.18

Bernar.

Ecclus.
 13.23

Ecclus. 20.6

[1 Cor.
 9.16]

nor into our mouths, but a conditionall Gospel, and therefore we doe not preach the Gospel, except wee preach the Judgements belonging to the breach of those conditions: A silence in that, in us, would fall under this complaint, and confession, Because I was silent, these calamities fell upon me.

*Silentium
malum*

⁴³⁰ It becomes not us, to thinke the worst of *David*, that hee was fallen into the deepest degree of this silence, and negligence of his duty to God: But it becomes us well to consider, that if *David*, a man according to Gods heart, had some degrees of this ill silence, it is easie for us, to have many. For, for the first degree, wee have it, and scarce discerne that we have it: for our first silence is but an Omission, a not doing of our religious duties, or an unthankfulnes for Gods particular benefits. When *Moses* sayes to his people, *The Lord shall fight for you, & vos tacebitis*, And *you shall hold your peace*, there *Moses* meanes, you shall not need to speake, the Lord will doe it

⁴⁴⁰ for his owne glory, you may be silent. There it was a future thing; But the Lord hath fought many battels for us: He hath fought for our Church against Superstition, for our land against Invasion, for this City against Infection, for every soule here against Presumption, or else against Desperation, *Dominus pugnavit, & nos silemus*; The Lord hath fought for us, and we never thank him. A silence before, a not praying, hath not alwayes a fault in it, because we are often ignorant of our owne necessities, and ignorant of the dangers that hang over us; but a silence after a benefit evidently received, a dumbe Ingratitude is inexcusable.

Exod. 14.14

Pharisæi

⁴⁵⁰ There is another ill silence, and an unnaturall one, for it is a loud silence; It is a bragging of our good works; It is the Pharisees silence, when by boasting of his fastings, and of his almes, he forgot, he silenced his sinnes. This is the devils best Merchant: By this Man, the devill gets all; for, his ill deeds were his before; and now, by this boasting of them, his good works become his too. To contract this, If we have overcome this inconsideration, if we have undertaken some examination of our conscience, yet one survey is not enough; *Delicta quis intelligit?* Who can understand his error? How many circumstances in sin vary the very nature of the sin? And then, of how many

⁴⁶⁰ coats, and shels, and super-edifications doth that sin, which we thinke a single sin, consist? When we have passed many scrutinies, many

Psal. 19.12

inquisitions of the conscience, yet there is never roome for a silence; we can never get beyond the necessity of that Petition, *Ab occultis*, Lord cleanse me from my secret sins; we shall ever be guilty of sins, which we shall forget, not onely because they are so little, but because they are so great; That which should be compunction, will be consternation; and the anguish, which, out of a naturall tendernesse of conscience, we shall have at the first entring into those sins, will make us dispute on the sins side, and, for some present ease, and to
⁴⁷⁰ give our heavy soule breath, we will finde excuses for them; and at last slide and weare into a customary practise of them: and though wee cannot be ignorant that we doe them, yet wee shall be ignorant that they are sins; but rather make them things indifferent, or recreations necessary to maintaine a cheerefulnessse, and so to sin on, for feare of despairing in our sins, and we shall never be able to shut our mouths against that Petition, *Ab occultis*; for, though the sin be manifest, the various circumstances that aggravate the sin, will be secret.

And properly this was *Dauids* silence: He confesses his silence to
⁴⁸⁰ have been *Ex doloso spiritu*, Out of a spirit, in which was deceit; And *David* did not hope, directly, and determinately to deceive God; But by endeavouring to hide his sin from other men, and from his owne conscience, he buried it deeper and deeper, but still under more and more sins. He silences his Adultery, but he smothers it, he buries it under a turfe of hypocrisie, of dissimulation with *Vriah*, that he might have gone home, and covered his sin. He silences this hypocrisie; but that must have a larger turfe to cover it; he buries it under the whole body of *Vriah*, treacherously murdered; He silences that murder, but no turfe was large enough to cover that, but the defeat
⁴⁹⁰ of the whole army, and after all, the blaspheming of the name and power of the Lord of Hosts, in the ruine of the army. That sin, which, if he would have carried it upward towards God, in Confession, would have vanished away, and evaporated, by silencing, by suppressing, by burying multiplied, as Corne buried in the earth, multiplies into many Eares. And, though he might (perchance for his farther punishment) overcome the remembrance of the first sin, he might have forgot the Adultery, and feele no paine of that, yet still being put to a new, and new sin, still the last sin that he did to cover

*Silentium
 Davidis*

- the rest, could not chuse but appeare to his conscience, and call upon
⁵⁰⁰ him for another sin to cover that; Howsoever hee might forget last
 yeares sins, yet yesterdaies sin, or last nights sin will hardly be for-
 gotten yet. And therefore, *Tollite vobiscum verba*, sayes the Prophet,
O Israel returne unto the Lord; But how? *Take unto you words,*
and turne unto the Lord. Take unto you your words, words of Con-
 fession; Take unto you his word, the words of his gracious promises;
 breake your silence when God breaks his, in the motions of his Spirit,
 and God shall breake off his purpose of inflicting calamities upon you.
- Rugitus* In the meane time, when *David* was not come so far, but con-
 tinued silent, silent from Confession, God suffers not *David* to enjoy
⁵¹⁰ the benefit of his silence; though he continue his silence towards God,
 yet God mingles *Rugitum cum silentio*, for all his silence, he comes
 to a voyce of roaring and howling, when I was *silent*, my *roaring*
 consumed me; so that here was a great noyse, but no musique. Now
 Theodor. *Theodoret* calls this *Rugitum compunctionis*; That it was the inchoa-
 tion of his repentance, which began diffidently, and with fearefull
 Bellarm. vociferations; And so some of our later men understand it; That
 because *David* had continued long in his sin, when the Ice brake,
 it brake with the greater noyse; when he returned to speake to God,
 he spake with the more vehemence. And truly the word *Shaag*,
⁵²⁰ *Rugit*, though it signifie properly the voyce of a Lyon, yet *David*
 uses this word *Roaring*, not onely of himselfe, but of himselfe as he
 was a type of Christ: for this very word is in the beginning of that
 Psalme, which Christ repeated upon the Crosse, or, at least begun it,
 Psal. 22.1 *My God, my God, why hast thou forsaken me, and why art thou so*
far from the voyce of my Roaring? So that, *Roaring*, may admit a
 good sense, and does not alwayes imply a distemper, and inordinate-
 nesse; for, in Christ it could not; But does it not in our Text? In our
 former Translation it might stand in a good sense, where the two
 actions are distinguished in time, thus, *When I held my tongue*, or
⁵³⁰ *when I roared*, whether I kept or broke silence, all was one, no more
 ease in one, then the other. But with the Originall, and with our later
 Translation, it cannot be so, which is, *When I held my tongue,*
through my roaring, this and this fell upon me: They were con-
 comitant actions, actions intermixt, and at the same time when he
 was silent, he roared too; and therefore that that he calls *Roaring*, is

not a voyce of Repentance; for if hee had beene come to that, then hee had broke his former silence, for that *Silence* was a not Confessing, a not Repenting.

This is then that miserable condition which is expressed in *Dauids* case, (though God delivered *David* from any deadly effect of it) that he had occasion of *Roaring*, of *howling*, (as the Scripture speaks often) though he *kept silence*: That he was at never the more ease, for all his sins: The eases that he laid hold on, were new sins in themselves, and yet they did not ease him of his other sins; he kept silence, and yet was put to exclamations. And how many examples can we present to our selves, in our owne memory, where persons which have given themselves all liberty to forge writings, to suborne witnesses, to forswear themselves, to oppresse, to murder others, to make their wayes easier to their ends, and yet have, for all this, though the hand
 540 of Justice have not fallen upon them, seene their whole estates consume and moulder away? When men out of their ill-grounded plots, and perverse wisdom, thinke themselves safe in the silence and secrecy of their sins, God overtakes them, and confounds them, with those two fearefull blowes, those two Thunderbolts, He brings them to Exclamations, to Vociferations, upon Fortune, upon Friends, upon Servants, upon Rivals, and Competitors, he brings them to a Roaring for their ruine, Never man was thus dealt withall as I am, never such a conspiracy as against me.

And this they do, All day, sayes *David* here, *Through my roaring*
 560 *all day*. It was long so with *David*; A day as long as two of their dayes, that have dayes of six months; almost a yeare was *David* in this darke, dead silence, before he saw day, or returned to speaking. With those that continue their silence all day, the roaring continues all day too; All their lives, they have new occasions of lamentations, and yet all this reduces them not, but they are benighted, they end their life with fearefull voyces of desperation, in a Roaring, but still in a silence of their sins, and transgressions. And this is that that falls first under his Confession, *Roaring* with *Silence*, paine, and shame, and losse, but all without Confession, or sense of sin. And then, that
 570 which falls next under his acknowledgement, is the vehement working, the lamentable effect of this *Silence* and *Roaring*, Inveteration of Bones, incineration of his whole substance, *My Bones are waxen old, and my moysture is turned into the drought of Summer*.

Tota die

*Humidum
literale*

Prov. 17.22

Psal. 102.3

63.5

Both these phrases, in which *David* expresses his owne, and prophecies of other such sinners misery, have a literall, and a spirituall, a naturall, and a morall sense. For first, this affliction of this silenced and impenitent sinner though it proceed not from the sense of his sinne, though it brought him not yet to a confession, but to a roaring, that is, an impatient repining and murmuring, yet it had so wrought⁵⁸⁰ upon his body, and whole constitution, as that it drunke up his naturall, and vitall moysture; *Spiritus tristis exsiccarat*, as *Solomon* speaks, A broken spirit had dried him up; *His dayes were consumed like smoake, and his bones were burnt like a hearth*; and that *Marrow and fatnesse*, in which, hee sayes, he had such *satisfaction*, at other times, *was exhausted*. This is the misery of this impenitent sinner, he is beggered, but in the Devils service, he is lamed, but in the Devils wars; his moysture, his blood is dried up, but with licentiousnesse, with his overwatchings, either to deceive, or to oppresse others; for, as the proverbe is true, *Plures gula quàm gladius*, The Throate cuts⁵⁹⁰ more throates then the sword does, and eating starves more men then fasting does, because wastfulnesse induces penury at last, so if all our Hospitals were well surveyed, it would be found, that the Devill sends more to Hospitals then God does, and the Stewes more then the wars.

*Humidum
morale*

[Mat. 26.75]

Horace

Thus his bodily moysture was wasted, literally the sinner is sooner infirmed, sooner deformed, then another man; But there is an *Humidum radicale* of the soule too: A tendernesse, and a disposition to bewayle his sins, with remorsefull teares. When *Peter* had denied his Master, and heard the Cocke crow, he did not stay to make recantations, he did not stay to satisfie them, to whom he had denied⁶⁰⁰ Christ, but hee looked into himselfe first, *Flevit amarè*, sayes the Holy Ghost, *He wept bitterly*; His soule was not withered, his moysture was not dried up like summer, as long as he could weepe. The learned Poet hath given some character, some expression of the desperate and irremediable state of the reprobate, when he calls *Plutonem illacrymabilem*; There is the marke of his incorrigiblenesse, and so of his irrecoverablenesse, That he cannot weepe. A sinfull man, an obdurate man, a stony heart may weepe: Marble, and the hardest sorts of stones weepe most, they have the most moysture, the most drops upon them: But this comes not out of them, not from⁶¹⁰ within them; Extrinsecall occasions, paine, and shame, and want, may

bring a sinner to sorrow enough, but it is not a sorrow for his sins; All this while the miserable sinner weeps not, but the miserable man, All this while, though he have winter in his eyes, his soule is turned into the drought of summer. God destroyed the first world, and all flesh with water: Teares for the want, or for the losse of friends, or of temporall blessings, doe but destroy us. But God begun the new world, the Christian Church, with water too, with the Sacrament of Baptisme. Pursue his Example; begin thy Regeneration with teares; If thou have frozen eyes, thou hast a frozen heart too; If the fires of the Holy Ghost cannot thaw thee, in his promises, the fire of hell will
 620 doe it much lesse, which is a fire of obduration, not of liquefaction, and does not melt a soule, to poure it out into a new and better form, but hardens it, nails it, confirms it in the old. Christ bids you *take heed, that your flight be not in winter*; That your transmigration out of this world be not in cold dayes of Indevotion, nor in short dayes of a late repentance. Take heed too, that your flight be not in such a summer as this; That your transmigration out of this world be not in such a *drought of summer*, as *David* speaks of here, that the soule have lost her *Humidum radicale*, all her tendernesse, or all expressing
 630 of that tendernesse in the sense of her transgressions. So did *David* see himselfe, so did he more fore-see in others, that should farther incurre Gods displeasure, then he (by Gods goodnesse) had done, this exsiccation, this incineration of body and soule; sinne burnes and turnes body and soule to a Cinder, but not such a Cinder, but that they can, and shall both burne againe, and againe, and for ever.

And the dangerous effect of this silence and roaring, *David* expresses in another phrase too, *Inveteraverunt ossa*, *That his bones were waxen old, and consumed*; for so that word *Balah* signifies, *Your Clothes are not waxed old upon you, nor your shooes waxed old*
 640 *upon your feet*. In the *Consuming* of these *Bones*, (as our former Translation hath it) the vehemence of the Affliction is presented, and in the *waxing old*, the continuance. Here the Rule fayls, *Si longa levis, si gravis brevis*, Calamities that last long, are light, and if they be heavy, they are short; both wayes there is some intimation of some ease. But God suffers not this sinner to injoy that ease; God will lay inough upon his body, to kill another in a weeke, and yet he shall pant many yeares under it. As the way of his Blessing is, *Apprehendet*

Mat. 24.20

Ossa
Naturalia

Deut. 29.5

Levit. 26.[5]

tritura vindemiam, Your vintage shall reach to your threshing, and your threshing to your sowing; So in an impenitent sinner, his fever
 650 *shall reach to a frenzy, his frenzy to a consumption, his consumption to a penury, and his penury to a wearying and tiring out of all that are about him, and all the sins of his youth shall meet in the anguish of his body.*

Ossa
Spiritualia

But that is not all; *Etiam animæ membra sunt*, sayes S. Basil, The soule hath her Bones too; And those are our best actions; Those, which if they had been well done, might have been called Good works, and might have met us in heaven; But when a man continues his beloved sinne, when he is *in doloso spiritu*, and deals with God in false measures, and false waights, makes deceitfull Confessions to
 660 God, his good works shall doe him no good, his *Bones* are *consumed*, not able to beare him upright in the sight of God. This *David* sees in himselfe, and foresees in others, and he sees the true reason of all this, *Quia aggravata manus, Because the hand of God lyes heavy upon him*, which is another branch of his Confession.

Aggravata
manus
 Cant. 2.6
 Gregor.

It was the safety of the Spouse, *That his left hand was under her head, and that his right hand embraced her*: And it might well be her safety; for, *Per lævam vita præsens, per dextram æterna designatur*, sayes S. Gregory, His left hand denotes this, and his right the other life: Our happinesse in this, our assurance of the next, consists in this,
 670 that we are in the hands of God. But here in our Text, *Gods hand was heavy upon him*; and that is an action of pushing away, and keeping downe. And then when we see the great power, and the great indignation of God upon the Egyptians, is expressed but so, *Exod. 8.19* *Digitus Dei, the finger of God is in it*, how heavy an affliction must this of *David* be esteemed, *Quando aggravata manus*, when his whole hand was, and was heavy upon him? Here then is one lesson for all men, and another peculiar to the children of God. This appertains to all, That when they are *in silentio*, in a seared and stupid forgetting of their sinnes, or *in Doloso spiritu*, in half-Confessions, half-abjura-
 680 tions, half-detestations of their sinnes; The hand of God will grow heavy upon them. *Tell you your children of it*, (sayes the Prophet) *and let your children tell their children, and let their children tell another generation*, (for this belongs to all) *That which is left of the Palmer worme, the Grashopper shall eat, and that that he leaves, the*

[Joel 1.3, 4]

Canker worme shall eat, and the residue of the Canker worme, the Caterpillar. The hand of God shall grow heavy upon a silent sinner, in his body, in his health; and if he conceive a comfort, that for all his sicknesse, he is rich, and therefore cannot fayle of helpe and attendance, there comes another worme, and devours that, faithles-
⁶⁹⁰ nesse in persons trusted by him, oppressions in persons that have trusted him, facility in undertaking for others, corrupt Judges, heavy adversaries, tempests and Pirats at Sea, unseasonable or ill Markets at land, costly and expensive ambitions at Court, one worme or other shall devour his riches, that he eased himselfe upon. If he take up another Comfort, that though health and wealth decay, though he be poore and weake, yet he hath learning, and philosophy, and morall constancy, and he can content himselfe with himselfe, he can make his study a Court, and a few Books shall supply to him the society and the conversation of many friends, there is another worme to
⁷⁰⁰ devour this too, the hand of divine Justice shall grow heavy upon him, in a sense of an unprofitable retirednesse, in a disconsolate melancholy, and at last, in a stupidity, tending to desperation.

This belongs to all, to all Non-confitents, That thinke not of confessing their sinnes at all, To all Semi-confitents, that confesse them to halfe, without purpose of amendment, *Aggravabitur manus*, The hand of God will grow heavy upon them every way, and stop every issue, every posterne, every sally, every means of escape. But that which is peculiar to the Children of God, is, That when the hand of God is upon them, they shall know it to be the hand of God, and take
⁷¹⁰ hold even of that oppressing hand, and not let it goe, till they have received a Blessing from it, that is, raysted themselves even by that heavy and oppressing hand of his, even in that affliction. That when God shall *fill their faces with shame*, yet they shall *seeke his face*; yea, when God shall *kill him*, yet he will *trust in God, and seeke him*; And (as the Prophet carries it farther) *Cum ingreditur putredo*, when *Rottenesse* enters into their *Bones*, yet they shall *rest* even in that *day of trouble*, of dissolution, of putrefaction. God shall call upon them, as he did upon Judah, *Tritura mea, & filius areæ, O my threshing place, and the sonne of my floore*, Thou whom I have beaten and
⁷²⁰ bruised with my flayls, when I have threshed, and winnowed, and sifted thee by these afflictions, and by this heavy hand, still thou shalt

Psal. 83. [16]

Psal. 77

Habak. 3. 16

Esay 21. 10

Apoc. 7.14,
17

fix thy faithfull eyes in heaven, and see a roome reserved there for thee, amongst those, *which come out of great tribulations, and have made their long robes white in the bloud of the Lambe; who shall therefore dwell in the midst of them, and governe them, and lead them to the lively fountains of waters, and wipe away all teares from their eyes.* Even upon his own Children, his hand shall grow heavy, but that heavinesse, that waight shall awake them, and that hand shall guide them, to, and in the wayes of peace and reconciliation.

Die ac nocte 730

And this both *day* and *night*, as our Text sayes, That is, both in the day of their prosperity, and the night of their adversitie. Even in prosperity, the childe of God shall feele the hand of God grow heavy upon him: He shall finde a guiltinesse of not having employed those temporall benefits to their right use; He shall finde the *Pluit laqueos*, a showre of snares to have been powred downe upon him; occasions of sinne; occasions of falling into sinnes himselfe; occasions of drawing others, and of buying those soules with his money, which Christ Jesus had a pre-emption of, and had bought them before with his bloud: He shall finde the hand of God in adversity, and love it, 740 because it shall deliver him; He shall finde his hand in prosperity, and be afraid of it, because that prosperity hath before, and may againe lead him into tentations.

Psal. 11.6

Selah

To end all; all this, the Holy Ghost by the pen of *David*, seales with the last word of this Text, *Selah*. A word of uncertain sense, and signification; for the Jews themselves do not know exactly, and certainly what it signifies; but deriving this *Selah*, from *Selal*, which signifies *Attollere*, *To lift up*, they think it to be but a Musicall note, for the raising of the voyce, at that part of the Psalme, where that word is used; as, indeed the word is never used in the Bible, but in 750 the Psalmes, and twice in one Chapter, in the Prophet *Habakkuk*, which is a Musicall, a Metricall Chapter. In the Latine Translation, and in the Arabique Translation of the Psalmes it is cleane left out, because they were not sure how to translate it aright. But, to speak upon the best grounds in the Grammar of that language, and upon best Authority too, the word signifies a Vehement, a Patheticall, a Hyperbolicall asseveration, and attestation, and ratification of something said before. Such, in a proportion, as our Saviours *Amen, Amen* is, *Verily, verily I say unto you*; Such, as *S. Pauls fidelis Sermo*, with

Hab. 3.3
and 9

which he seales so many truths, is, *This is a faithfull saying*; Such,
 760 as that Apostles *Coram Domino* is, with which he ratifies many
 things, *Before the Lord I speak it*; and such, as *Moses* his *Vivo ego*,
 and *Vivit Dominus*, *As I live saith the Lord*, and *As the Lord liveth*.
 And therefore, though God be in all his words, *Yea, and Amen*, no
 word of his can perish in it selfe, nor should perish in us, that is,
 passe without observation, yet, in setting this seale of *Selah* to this
 Doctrine, he hath testified his will that he would have all these things
 the better understood, and the deeplier imprinted, That if a man
 conceale and smother his sins, *Selah*, Assuredly, God will open that
 mans mouth, and it shall not shew forth his praise, but God will
 770 bring him, *Ad rugitum*, to fearfull exclamations out of the sense of
 the affliction, if not of the sin; *Selah*, Assuredly, God wil shiver his
 bones, shake his best actions, and discover their impurity; *Selah*,
 assuredly, God will suffer to be dried up all his moysture, all possi-
 bility of repentant teares, and all interest in the blood of Christ Jesus;
Selah, Assuredly, Gods hand shall be heavy upon him, and he shall
 not discerne it to be his hand, but shall attribute all to false causes,
 and so place all his comfort in false remedies; Hee shall leave out
 God all day, and God shall leave out him all night, all his everlasting
 night, in which he shall never see day more. *Selah*, Assuredly, Verily,
 780 Amen, *Fidelis Sermo*, This is a faithfull, an infallible Truth, *Coram*
Domino, Before the Lord, *Vivit Dominus*, as the Lord liveth, as
Moses, as *Christ*, as *S. Paul* testifie their, *David* testifies his Doctrine,
 All between God and man is conditionall, and where man will not
 be bound, God will not be bound neither; If man invest a habit and
 purpose of sinning, God will study a judgement against that man,
 and doe that, even in Israel, which shall make all our eares to tingle,
 and all our hearts to ake; Till that man repent, God will not, and
 when he does, God will repent too; For, though God be not Man,
 that he can repent, yet that God, who for Mans sake became Man,
 790 for our sakes, and his owne glory, will so farre become Man againe,
 as upon Mans true repentance, to repent the Judgements intended
 against that Man.

[2 Cor.
1.20]

1 Sam. 3.11

Number 13.

Preached upon the Penitentiall Psalmes.

PSAL. 32.5. *I ACKNOWLEDGED MY SIN UNTO THEE, AND MINE INIQUITY HAVE I NOT HID. I SAID, I WILL CONFESSE MY TRANSGRESSIONS UNTO THE LORD, AND THOU FORGAVEST THE INIQUITY OF MY SIN.*

2 Thess. 2.7
Mat. 13.11

THIS is the Sacrament of Confession; So we may call it in a safe meaning; That is, The mystery of Confession: for true Confession is a mysterious Art. As there is a *Mystery of iniquity*, so there is a *Mystery of the Kingdome of heaven*. And the mystery of the Kingdome of heaven is this, That no man comes thither, but in a sort as he is a notorious sinner. One mystery of iniquity is, that in this world, though I multiply sins, yet the Judge cannot punish me, if I can hide them from other men, though he know them; but if I confesse them, he can, he will, he must. The mystery of the King-
¹⁰dome of heaven, is, That onely the Declaring, the Publishing, the Notifying, and Confessing of my sins, possesses me of the Kingdome of heaven; There is a case, in which the notoriety of my sins does harme; when my open sinning, or my publishing of my sin, by way of glory in that sin, casts a scandall upon others, and leads them into tentation; for so, my sin becomes theirs, because they sin my sin by example, And their sin becomes mine, because I gave the example, and we aggravate one anothers sin, and both sin both. But there is a publication of sin, that both alleviates, nay annihilates my sin, and makes him that hates sin, Almighty God, love me the better, for

²⁰ knowing me to be such a sinner, then if I had not told him of it. Therefore doe we speak of the mystery of Confession; for it is not delivered in one Rule, nor practised in one Act.

In this Confession of *Davids*, (*I acknowledged my sin unto thee, &c.*) We shall see more then so; for, though our two Parts be but the two Acts, *Davids* Act, and Gods Act, Confession and Absolution, yet is there more then one single action to be considered in each of them. For first, in the first, there is a reflected Act, that *David* doth upon himselfe, before he come to his Confession to God; Something *David* had done, before he came to say, *I will confesse*, As he did ³⁰ *confesse*, before God *forgave the iniquity of his sin*. Now that which he did in himselfe, and which preceded his Confession to God, was the *Notum feci, I acknowledged my sin*; which was not his bringing it to the knowledge of God by way of Confession, for, (as you see by the Method of the Holy Ghost, in the frame of the Text) it preceded his purpose of confessing, but it was the taking knowledge of his sin in himselfe, It was his first quickning, and inanimation, that grace gave his soul, as the soule gives the child in the Mothers wombe. And then in *Davids* act upon himselfe, followes the *Non operui, I have not hid mine iniquity*, none of mine iniquities from mine owne ⁴⁰ sight: I have displayed to my selfe, anatomized mine own conscience, left no corner unsearched, I am come to a perfect understanding of mine own case, *Non operui*, This is *Davids* act upon himselfe, the recalling, and recollecting of his sins, in his own memory. And then finding the number, the waight, and so, the oppression of those sins there, he considers where he may discharge himselfe of them; And *Dixi*, sayes *David*, which is a word that implies both Deliberation, and Resolution, and Execution too; I thought what was best to doe, and I resolved upon this, and I did it; *Dixi Confitebor*, That I would make a true, a full, a hearty Confession to God of all those sins; for ⁵⁰ such we see the Elements and the Extent of his Confession to be; He will confesse *Peccata*, Transgressions, Sins; Neither by an over-tenderness, and diffidence, and scrupulosity, to call things sins, that are not so, nor by indulgent flattering, and sparing of himself, to forbear those things which are truly so; He will confesse *Peccata*, *Sins*, and *Peccata sua*, *His sins*; First, *Sua*, that is, *A se perpetrata*, He will acknowledge them to have proceeded, and to have been committed

Divisio

by himself, he will not impute them to any other cause, least of all to God; And then, *Sua, non aliena*, he will confesse sins that are his own sins, and not meddle with the sins of other men, that appertain
⁶⁰ not to him. This is the subject of his Confession, *Sins*, and *His sins*, and then, *Peccata sua Domino, His sins unto the Lord*, both in that consideration, That all sins are committed against the Lord, and in that also, That Confession of all sins is to be made unto the Lord; And lastly, all this, (as S. *Hierome* reads this text, and so also did our former Translation) *Adversum se, Against himself*, that is, without any hope of reliefe, or reparation in himself. He begins to think of his own sinfull state, and he proceeds to a particular inquisition upon his conscience, There is his preparation, Then he considers, and thereupon resolves, and thereupon proceeds to confesse things that
⁷⁰ are truly sins, And then all them as his own, without imputing them to others, If they be his own, without meddling with others, And these to the Lord, against whom all sin is committed, and to whom all Confession is to be directed; And all this still against himself, without any hope from himself. All this is in *David's* action, preparatorily in himself, and then declaratorily towards God, and doe but make up our first Part.

In the other, which is Gods Act towards *David*, the Absolution, the Remission, the Forgivenessse, we shall consider first the fulnesse; for, it is both of the sin, and the punishment of the sin, for the word
⁸⁰ imports both, and our two Translations have expressed it between them, for that which one Translation calls the *Iniquity of the sin*, the other calls *The punishment*; And then we shall consider the seasonableness, the speed, the acceleration of Gods mercy, in the Absolution, for in *David* it is but *Actus inchoatus*, and *Actus consummatus* in God, *David*, did but say, I will confesse, and God forgave the iniquity, and the punishment of his sin. Now as this Distribution is Paraphrase enough upon the text, so a little larger Paraphrase upon every piece of the Paraphrase, will be as much as will fall into this exercise. For, as you see, the branches are many, and full of fruit, and
⁹⁰ I can but shake them, and leave every one to gather his own portion, to apply those notes, which may most advance his edification.

I Part
Notum feci

First then in this mystery of Confession, we consider *David's* reflected act, his preparatory act, preceding his confession to God, and

transacted in himselfe, of which the first motion is, the *Notum feci*, I acknowledged in my selfe, I came to a feeling in my selfe, what my sinfull condition was. This is our quickning in our regeneration, and second birth; and till this come, a sinner lies as the Chaos in the beginning of the Creation, before the *Spirit of God had moved upon the face of the waters, Dark, and voyd, and without forme*; He lies,
¹⁰⁰ as we may conceive, out of the Authors of Naturall Story, the slime and mud of the River *Nilus* to lie, before the Sun-beames strike upon it; which after, by the heat of those beames, produces severall shapes, and formes of creatures. So till this first beame of grace, which we consider here, strike upon the soule of a sinner, he lies in the mud and slime, in the dregs and lees, and tartar of his sinne. Hee cannot so much as wish, that that Sunne would shine upon him, he doth not so much as know, that there is such a Sunne, that hath that influence, and impression; But if this first beame of Grace enlighten him to himselfe, reflect him upon himselfe, *notum facit*, (as the Text sayes)
¹¹⁰ if it acquaint him with himselfe, then, as the creatures in the Creation, then, as the new creatures at *Nilus*, his sins begin to take their formes, and their specifications, and they appeare to him in their particular true shapes, and that which hee hath in a generall name, called Pleasure or Wantonnesse, now cals it selfe in his conscience, a direct Adultery, a direct Incest; and that which he hath called Frugality, and providence for family and posterity, tells him plainly, My name is Oppression, and I am the spirit of covetousnesse. Many times men fall into company, and accompany others to houses of riot and uncleannesse, and doe not so much as know their sinfull companions names; nay they doe not so much as know the names of the
¹²⁰ sins that they commit, nor those circumstances in those sinnes, which vary the very name and nature of the sin

But then, *Oculos, quos culpa claudit, pœna aperit*, Those eyes, which sinne shut, this first beame of Grace opens, when it comes, and works effectually upon us; Till this season of grace, this sinner is blind to the Sunne, and deafe to Thunder. *A wild Asse, that is used to the wilderness, and snuffeth up wind at her pleasure, in her occasion who can turne her away?* An habituall sinner, that doth not stumble, but tumble, as a mighty stone downe a hill, in the wayes of
¹³⁰ his sin, in his occasion, who can turne him? in his rage of sin, what

Gregor.

Ier. 2.24

law can withhold him? But sayes the Prophet there, of that wild Asse, *All they that seeke her, will not weary themselves*; Friends, Magistrates, Preachers, doe but weary themselves, and lose their labour, in endeavouring to reclaime that sinner; *But in her Month they shall finde her*, sayes the Prophet; That is, say our Expositors, when she is great and unweildy. Some such Moneth, God of his goodnesse brings upon this sinner; Some sicknesse, some judgement stops him, and then we find him; God by his Ordinance, executed by us, brings him to this *Notum feci*, into company with himselfe, into an acquaintance and conversation with himselfe, and hee sees his sinnes looke with other faces, and he heares his sins speake with other voyces, and hee findes them to call one another by other names: And when hee is thus come to that consideration, Lord! how have I mistaken my selfe, Am I, that thought my selfe, and passed with others, for a sociable, a pleasurable man, and good company; am I a leprous Adulterer, is that my name? Am I, that thought my selfe a frugall man, and a good husband; I, whom fathers would recommend to their children, and say, Marke how hee spares, how hee growes up, how he gathers, am I an oppressing Extortioner, is that my name? Blessed¹⁴⁰ be thy name, O Lord, that hast brought me to this *notum feci*, to know mine own name, mine owne miserable condition; he will also say, may that blessing of thine enlarge it selfe farther, that as I am come to this *notum feci*, to know that I mistooke my selfe all this while, so I may proceed to the *non operui*, to a perfit sifting of my conscience, in all corners: which is *Dauids* second motion in his act of preparation, and our next consideration, *I acknowledged my sin*, and I hid none, disguised none, *non operui*.

Non operui

Sometimes the Magistrate is informed of an abuse, and yet proceeds to no farther search, nor inquisition. This word implies a sifting¹⁶⁰ of the conscience. He doth not onely take knowledge of his sins, then when they discover themselves; of his riot and voluptuousnesse, then when he burnes in a fever occasioned by his surfets; nor of his licentiousnesse, then when he is under the anguish and smart of corrosives; nor of his wastfulness and pride, then when hee is laid in prison for debt: Hee doth not seeke his sinnes in his Belly, nor in his Bones, nor in his Purse, but in his Conscience, and he unfolds that, rips up that, and enters into the privatest, and most remote corners

thereof. And there is much more in this negative circumstance, *non operui*, I hid nothing, then in the former acknowledgement, *notum feci*, I tooke knowledge of my sinnes. When they sent to sift *Iohn Baptist*, whether he were *The Christ*, because he was willing to give them all satisfaction, hee expressed himselfe so, *Hee confessed, and denied not, and said, I am not the Christ*. So when *Ioshuah* pressed *Achan*, to confesse his trespass, he presses him with this negative addition, *Shew mee what thou hast done, and hide it not*; that is, disguise nothing that belongs to it. For, the better to imprint a confidence, and to remove all suspition, Men to their Masters, Wives to their Husbands, will confesse something, but yet *operiunt*, they hide more. Those words, *In multitudine virtutis tuæ, Through the greatness of thy power, thine enemies shall submit*, S. *Ierome*, and the Septuagint before, and *Tremellius* after, and all that binde themselves to the Hebrew letter, reade it thus, *Mentientur tibi inimici tui*, when thy power is shewed upon them, when thy hand lies upon them, *thine enemies will lie unto thee*, They will counterfait a confession, they will acknowledge some sins, but yet *operiunt*, they hide, they cover others. *Saul* in the defeat of the *Amalekites* reserved some of the fattest of the spoile, and being deprehended, and reprehended, hee said hee intended it for sacrifice: Many times, men in great place, abuse their owne soules with that imagination, or palliation, That they doe God good service in some sinne, and that they should more hurt the cause of God, if they should proceed earnestly to the punishment of those that oppose it, then if they let them alone, and so leave lawes unexecuted, and Gods truth endangered. But *David*s issue was, *non iniquitas, non operui*, I left none iniquity unsearched, I hid none.

But any thing serves us for a cover of sin, even from a Net, that every man sees thorow, to such a cloud of darkenesse, as none but the prince of darkenesse, that cast that cloud upon us, can see us in it, nor we see our selves. That wee should hide lesser sinnes with greater, is not so strange; That in an Adultery, wee should forget the circumstances in it, and the practises to come to it. But we hide greater sins with lesser, with a manifold, and multiplied throng and cloud of lesser sins, all comes to an indifferency, and so wee see not great sins. Easines of conversation in a woman, seemes no great harme; Adorning themselves to please those with whom they con-

Ioh. 1.20

Iosh. 7.19

Psal. 66.3

1 Sam. 15

verse, is not much more; To heare them, whom they are thus willing to please, praise them, and magnifie their perfections, is little more then that; To allow them to sue, and solicit for the possession of that which they have so much praised, is not much more neither; Nor will it seeme much at last, to give them possession of that they

²¹⁰ sue for; nay it will seeme a kinde of injustice to deny it them. We hide lesser sinnes with greater, greater with lesser; Nay we hide the devill with God, wee hide all the weeks sins with a Sabbath's solemnity: And as in the Romane Church, they poysoned God, (when they had made their Bread-god, they poysoned the Emperour with that bread) so this is a Possessing of God, a making the devill to enter into God, when we hide our sins with an outward sanctity, and call God to witnesse and testifie to the Congregation, that we are saints, when we are devils; for this is a suborning of God, and a drawing of God himselfe into a perjury. We hide our sinnes in his

²²⁰ house, by hypocrisie, all our lives, and we hide them at our deaths, perchance with an Hospitall. And truely wee had need doe so, when we have impoverished God, in his children, by our extorsions, and wounded him, and lam'd him, in them, by our oppressions, wee had need provide God an Hospitall. As men that rob houses thrust in a child at the window, and he opens greater doores for them, so lesser sins make way for greater. *De minimis non curat Lex*, The law is faine to passe over small faults; but *De minimis curat lux*, That light of grace, by which a sinner disposes himselfe to confession, must discover every sinne, and hide none, suffer none to hide it selfe, nor

²³⁰ lie hidden under others. When God speaks so much of *Behemoth*, and *Leviathan*, the great land and sea-oppressors, he calls us to the consideration of the insupportableness of great sinnes; but in the plaines of Egypt by *haile*, and *locusts*, and *lice*, little and contemptible things, hee calls us to the consideration of these vermine of the soule, lesser and unconsidered sins. *David* had not accomplished his work upon himselfe, his reflected, his preparatory Act, till he had made both those steps, *notum feci, non operui*, first I tooke knowledge of my sinfull condition, and then I proceeded to a particular inquisition of my Conscience, *I tooke knowledge of my sinne, and*

²⁴⁰ *mine iniquity I have not hid*, and then he was fit to thinke of an accesse to God, by confession, *Dixi confitebor, &c.*

Iob 40
and 41

This word, *Dixi, Amar, I said*, is a word that implies first meditation, deliberation, considering, and then upon such meditation, a resolution too, and execution after all. When it is said of God, *dixit*, and *dixit*, God said this, and said that, in the first Creation, *Cave ne cogites strepitum*, Doe not thinke that God uttered any sound; His speaking was inward, his speaking was thinking. So *David* uses this word in the person of another, *Dixit insipiens, The foole hath said*, that is, *In corde, said in his heart*, that is, thought *that there is*
²⁵⁰ *no God*. There speaking is thinking; and speaking is resolving too. So *Dauids* son *Solomon* uses the word, *Behold I purpose to build a house unto the Lord*, where the word is, *I say*, I will doe it, Speaking is determining; and speaking is executing too, *Dixi custodiam, I said I will take heed to my wayes*, that is, I will proceed and goe forward in the paths of God. And such a premeditation, such a preconsideration, doe all our approaches, and accesses to God, and all our acts in his service require. God is the Rocke of our salvation; God is no Occasionall God, no Accidentall God; neither will God be served by Occasion, nor by Accident, but by a constant Devotion. Our communication with God must not be in Interjections, that come in by
²⁶⁰ chance; nor our Devotions made up of Parentheses, that might be left out. They erre equally, that make a God of Necessity, and that make a God of Contingency: They that with the Manichees, make an ill God, a God that forces men to doe all the ill that they doe, And they that with the Epicures, make an idle God, an indifferent God, that cares not what is done; God is not Destiny; Then there could be no reward, nor punishment: but God is not Fortune neither, for then there were no Providence. If God have given reason onely to Man, it were strange that Man should exercise that reason, in all his Morall
²⁷⁰ and Civill actions, and onely do the acts of Gods worship casually; To go to Court, to Westminister, to the Exchange, for ends, and to come to Church, by chance, or for company, or for some collaterall respects, that have no relation to God, Not to thinke of our Confession, till the Priest have called upon us, to say after him, *We have erred and strayed from thy wayes like lost sheepe*, To come for Absolution, as *Nebuchadnezzar* came to *Daniel*, for the interpretation of his Dreame, who did not onely not understand his Dreame, but not remember it, *Somnium ejus fugit ab eo*, He did not onely not know what his

*Dixi
meditando*

Basil

Psal. 14.1

1 King. 5.5

Psal. 39.1

[Book of
Common
Prayer]
Dan. 2.3

Dreame meant, but hee did not know what his Dreame was. Not to
 280 consider the nature of Confession, and Absolution, not to consider the
 nature of the sins we should confesse, and be absolved of, is a stupidity
 against *Dauids* practise here; *Dixit*, He said, he meditated, he con-
 sidered, Gods service is no extemporall thing. But then *Dixit*, He
 resolved too, for so the word signifies, Consideration, but Resolution
 upon it; And then, that he Resolved, he Executed.

Dixi
statuendo
 Luke 15.18

This is not only *Dauids dixit in corde*, where speaking is thinking,
 nor only *Solomons dixi edificabo*, I resolved how I might build, but
 it is also the Prodigals *Dixi revertar*, *I said I will go to my Father*, A
 resolving and executing of that Resolution for that, that execution
 290 crownes all. How many thinke to come hither, when they wake, and
 are not ready when the houre comes? And even this mornings omis-
 sion is an abridgement, or an essay of their whole lives, They thinke to
 repent every day, and are not ready when the bell tolls. It is well said of
 Gods speaking, in the Creation, It was *Dictio practica, diffinitiva,*
Imperativa, It was an Actuall speaking, a Definitive, an Imperative
 speaking; And, *Dicto absolvit negotium*, His saying he would doe it,
 that is, his meaning to doe it, was the very doing of it. Our Religious
 duties require meditations, for God is no extemporall God; Those
 produce determinations, for God must not be held in suspence; And
 300 they flow into executions, for God is not an illusive God, to be car-
 ried with promises, or purposes onely; And all those linkes of this
 religious Chaine, Consideration, Resolution, Execution, Thought,
 Word, and Practise, are made out of this golden word, *Amar, Dixi,*
 I said I will doe it. And then, *Dixi confitebor*, I considered, that my
 best way was to confesse, and I resolved to doe so, and I did it; *Dixi*
confitebor.

Confitebor
 Origen

It is but a homely Metaphor, but it is a wholesome, and a usefull
 one, *Confessio vomitus*, Confession works as a vomit; It shakes the
 frame, and it breakes the bed of sin; and it is an ease to the spirituall
 310 stomach, to the conscience, to be thereby disburdened. It is an ease
 to the sinner, to the patient; but that that makes it absolutely neces-
 sary, is that it is a glory to God; for in all my spirituall actions,
 Appreciations, or Deprecations, whether I pray for benefits, or against
 calamities, still my Alpha, and Omega, my first and last motive, must
 be the glory of God. Therefore *Ioshuah* sayes to *Achan*, *My Son, give*

Iosh. 7.19

I pray thee, glory unto the Lord God of Israel, and make Confession unto him. Now, the glory of God arises not out of the Confessing; but because every true Confessing is accompanied with a detestation of the sin, as it hath separated me from God, and a sense of my re-
³²⁰ union, and reintegration with God, in the abjuration of my former sins, (for, to tell my sin by way of a good tale, or by boasting in it, though it be a revealing, a manifesting, is not a Confession) in every true confessing God hath glory, because he hath a straid soule, re-united to his Kingdome. And to advance this Glory, *David* confesses *Peccata*, sins, which is our next Consideration, *I said, I will confesse my sins unto the Lord.*

Peccata vera

First he resents his state, All is not well; Then he examines himselfe, Thus and thus it stands with me; Then he considers, then he resolves, then he executes, He confesses, (so far we are gone) and
³³⁰ now he confesses sins. For, the Pharisees, (though he pretended a Confession) was rather an exprobration, how much God had beene beholden to him, for his Sabbaths, for his Almes, for his Tithes, for his Fasting. *David* confesses sins; first, such things as were truly sins. For, as the element of Ayre, that lyes betweene the Water, and the Fire, is sometimes condensed into water, sometimes rarified into fire: So lyes the conscience of man betweene two operations of the Devill; sometimes he rarifies it, evaporates it, that it apprehends nothing, feeles nothing to be sin, sometimes he condenses it, that every thing falls and sticks upon it, in the nature, and takes the waight of sin,
³⁴⁰ and he mis-interprets the indifferent actions of others, and of his owne, and destroyes all use of Christian liberty, all conversation, all recreation, and out of a false feare, of being undutifull to God, is unjust to all the world, and to his owne soule, and consequently to God himselfe, who, of all notions, would not be received in the notion of a Cruell, or Tyrannicall God. In an obdurate conscience that feeles no sin, the Devill glories most, but in the over-tender conscience he practises most; That is his triumphant, but this is his militant Church; That is his Sabbath, but this is his six dayes labour; In the obdurate he hath induced a security, in the scrupulous and over-tender he is
³⁵⁰ working for desperation. There are few things in the Scriptures, which the Holy Ghost hath exprest in so many names, as Sin; *Sin*, *Wickednesse*, *Iniquity*, *Transgressions*, *Offences*, Many, many more;

[Rom. 7.7]

And all this, that thereby we might reflect upon our selves often, and see if our particular actions fell not under some of those names; But then, lest this should over-intimidate us, there are as many names given by the Holy Ghost, to the Law of God; *Law, Statutes, Ordinances, Covenants, Testimony, Precept*, and all the rest, of which there is some one at least, repeated in every verse of the hundred and nineteenth Psalme; that thereby we might still have a Rule to
³⁶⁰ measure, and try our actions by, whether they be sins or no. For, as the Apostle sayes, *He had not knowne sinne, if he had not knowne the Law*; So there had beene no sin, if there had beene no Law. And therefore that soule that feeles it selfe oppressed under the burden of a Vow, must have recourse to the Law of God, and see whether that Vow fall under the Rule of that Law; For as an over-tender conscience may call things sins, that are not, and so be afraid of things that never were, so may it also of things that were, but are not now; of such sins as were truly sins, and fearfull sins, but are now dead, dead by a true repentance, and buried in the Sea of the blood of
³⁷⁰ Christ Jesus, and sealed up in that Monument, under the seale of Reconciliation, the blessed Sacrament, and yet rise sometimes in this tender conscience, in a suspition and jealousie, that God hath not truly, not fully forgiven them. And as a Ghost, which we thinke we see, affrights us more then an army that we doe see: So these apparitions of sins, of things that are not against any Law of God, and so are not sins, or sins that are dead in a true repentance, and so have no being at all, by the Devils practise worke dangerously upon a dis-tempered conscience; for, as God hath given the Soule an Imagina-
³⁸⁰ tion, and a Fancy, as well as an Understanding, So the Devill imprints in the conscience, a false Imagination, as well as a fearefull sense of true sin. *David* confesses sins, sins that were truly sins.

Omnia

But the more ordinary danger is, in our not calling those things which are truly sins, by that name. For, as sometimes when the Baptisme of a Child is deferred for State, the Child dyes unbaptized: So the sinner defers the Baptisme of his sin, in his teares, and in the blood of his Saviour, offered in the blessed Sacrament, till he dye namelesse, namelesse in the booke of Life. It is a Character, that one of the ancientest Poets gives of a well-bred, and well-governed Gentleman, That he would not tell such lyes as were like truths, not probable

³⁹⁰ lyes; nor such truths as were like lyes, not wonderfull, not incredible truths; It is the constancy of a rectified Christian, not to call his indifferent actions sins, for that is to slander God, as a cruell God; nor to call sins indifferent actions, for that is to undervalue God, as a negligent God. God doth not keepe the Conscience of man upon the wrack, in a continuall torture and stretching; But God doth not stupifie the conscience with an Opiate, in an insensibleness of any sin. The law of God is the balance, and the *Criterium*; By that try thine actions, and then confesse. *David* did so; *Peccata*, he confessed sinnes; nothing, that was not so, as such; neither omitted he any ⁴⁰⁰ thing, that was so. And then they were *Peccata sua*, His sins, *I said*, *I will confesse my sins unto the Lord*.

First, *Sua*, *His sinnes*, that is, *à se perpetrata*, sins which he confesses to have been of his voluntary committing; He might, and did not avoyd them. When *Adam* said, by way of alienation, and transferring his fault, *The woman whom thou gavest me*; And the woman said, *The Serpent deceived me*; God tooke this, by way of Information to finde out the Principall, but not by way of extenuation, or alleviation of their faults; Every *Adam* eats with as much sweat of his browes, and every *Eve* brings forth her Children with as much paine in her ⁴¹⁰ travaile, as if there had been no Serpent in the case. If a man sin against God, who shall plead for him? If a man lay his sins upon the Serpent, upon the Devill, it is no plea, but if he lay them upon God, it is blasphemy. *Iob* finds some ground of a pious Expostulation with God, in that, *My flesh is not brasse, nor my strength stones; And such as I am, thou hast made me; why then doest thou set me up as a marke to shoot at?* But *Iob* never hopes for ease, in any such allegation; Thou hast made my soule a Cisterne, and then powred tentations into it; Thou hast enfeebled it with denying it thy Grace, and then put a giant, a necessitie of sinning upon it. My sins are mine ⁴²⁰ own; The Sun is no cause of the shadow my body casts, nor God of the sins I commit. *David* confesses *his sinnes*, that is, he confesses them to be His; And then he confesses *His*, He meddles not with those that are other mens.

The Magistrate and the Minister are bound to consider the sins of others; for, their sins become *Quodammodo nostra*, in some sort ours, if we doe not reprove, if the Magistrate doe not correct those sins.

Sua

Gen. 3.12

[Job 6.12;
16.12]

Non aliena

Dan. 9.20

All men are bound to confesse, and lament the sins of the people. It was then when *Daniel* was in that exercise of his Devotion, *Confessing his sinne, and the sinne of his people*, that he received that
⁴³⁰ comfort from the Angel *Gabriel*; And yet, even then, the first thing that fell under his Confession, was his own sin, *My sin*, And then, *The sinne of my people*. When *Iosephs* brethren came to a sense of that sin, in having sold him, none of them transfers the sin from himselfe, neither doth any of them discharge any of the rest of that sin: They all take all; *They said to one another*, sayes that Text, *we*, all we, *are verily guilty, and therefore is this distresse come upon us*, upon us all; Nationall calamities are induced by generall sins, and where they fall, we cannot so charge the Laity, as to free the Clergy, nor so charge the people, as to free the Magistrate. But as great
⁴⁴⁰ summes are rayzed by little personall Contributions; so a little true sorrow from every soule, would make a great sacrifice to God, and a few teares from every eye, a deeper and a safer Sea, about this Iland, then that that doth wall it. Let us therefore never say, that it is *Aliena ambitio*, The immoderate ambition of a pretending Monarch, that endangers us, That it is *Aliena perfidia*, The falshood of perfidious neighbours that hath disappointed us, That it is *Aliena fortuna*, The growth of others who have shot up under our shelter, that may overtop us; They are *Peccata nostra*, our own pride, our own wantonnesse, our own drunkennesse, that makes God shut and close his hand
⁴⁵⁰ towards us, withdraw his former blessings from us, and then strike us with that shut, and closed, and heavy hand, and multiply calamities upon us. What a Parliament meets at this houre in this Kingdome? How many such Committees as this? how many such Congregations stand, as we doe here, in the presence of God, at this houre? And what a Subsidy should this State receive, and what a sacrifice should God receive, if every particular man would but depart with his own beloved sin? We dispute what is our own, as though we would but know what to give. Alas, our sins are our own, let us give them. Our sins are our own; that we confesse; And we confesse them, according
⁴⁶⁰ to *Davids* Method, *Domino*, to the Lord; *I will confesse my sinnes to the Lord*.

Domino
peccavi

After he had deliberated, and resolved upon his course, what he would doe, he never stayed upon the person, to whom; His way

being Confession, he stayed not long in seeking his ghostly Father, his Confessor, *Confitebor Domino*. And first, *Peccata Domino*, That his sins were sins against the Lord. For, as every sin is a violation of a Law, so every violation of a Law reflects upon the Law-maker. It is the same offence to coyne a penny, and a piece; The same to counter-fait the seale of a Subpœna, as of a Pardon. The second Table was
⁴⁷⁰ writ by the hand of God, as well as the first; And the Majesty of God, as he is the Law-giver, is wounded in an adultery, and a theft, as well as in an Idolatry, or a blasphemy. It is not inough to consider the deformity and the foulnesse of an Action so, as that an honest man would not have done it; but so as it violates a law of God, and his Majesty in that law. The shame of men, is one bridle, that is cast upon us. It is a morall obduration, and in the suburbs, next doore to a spirituall obduration, to be Voyce-prooffe, Censure-prooffe, not to be afraid, nor ashamed, what the world sayes. He that relyes upon his *Plaudo domi*, Though the world hisse, I give my selfe a Plaudite
⁴⁸⁰ at home, I have him at my Table, and her in my bed, whom I would have, and I care not for rumor; he that rests in such a Plaudite, prepares for a Tragedy, a Tragedy in the Amphitheater, the double Theater, this world, and the next too. Even the shame of the world should be one bridle, but the strongest is the other, *Peccata Domino*, To consider that every sin is a violation of the Majesty of God.

And then *Confitebor Domino*, sayes *David*, *I will confesse my sinnes to the Lord*; sinnes are not confessed, if they be not confessed to him; and if they be confessed to him, in case of necessitie it will
⁴⁹⁰ suffice, though they be confessed to no other. Indeed, a confession is directed upon God, though it be made to his Minister: If God had appointed his Angels, or his Saints to absolve me, as he hath his Ministers, I would confesse to them. *Ioshuah* tooke not the jurisdiction out of Gods hands, when he said to *Achan*, *Give glory unto the God of Israel, in making thy confession to him; And tell me now, what thou hast done, and hide it not from me*. The law of the Leper, is, *That he shall be brought unto the Priest*; Men come not willingly to this manifestation of themselves; nor are they to be brought in chains, as they doe in the Roman Church, by a necessitie of an exact
⁵⁰⁰ enumeration of all their sins: But to be led with that sweetnesse, with

*Domino
confitebor*

Josh. 7.19

Levit. 14.2

which our Church proceeds, in appointing sicke persons, if they feele their consciences troubled with any weighty matter, to make a speciall confession, and to receive absolution at the hands of the Priest; And then to be remembred, that every comming to the Communion, is as serious a thing as our transmigration out of this world, and we should doe as much here, for the settling of our Conscience, as upon our death-bed; And to be remembred also, that none of all the Reformed Churches have forbidden Confession, though some practise it lesse then others. If I submit a cause to the Arbitrement of any man, to
⁵¹⁰ end it, *secundùm voluntatem*, sayes the Law, How he will, yet still *Arbitrium est arbitrium boni viri*, his will must be regulated by the rules of common honesty, and generall equity. So when we lead men to this holy ease of discharging their heavy spirits, by such private Confessions, yet this is still limited by the law of God, so far as God hath instituted this power by his Gospel, in his Church, and far from inducing amongst us, that torture of the Conscience, that usurpation of Gods power, that spying into the counsails of Princes, and supplanting of their purposes, with which the Church of Rome hath been deeply charged.

Adversum ⁵²⁰ And this usefull and un-mis-interpretable Confession, which we
me speake of, is the more recommended to us, in that with which *David* shuts up his Act, (as out of S. *Hierome*, and out of our former translation, we intimated unto you) that he doth all this *Adversum se*, *I will confesse my sinnes unto the Lord, against my selfe*; The more I finde Confession, or any religious practise, to be against my selfe, and repugnant to mine owne nature, the farther I will goe in it. For, still the *Adversum me*, is *Cum Deo*; The more I say against my selfe, the more I vilifie my selfe, the more I glorifie my God. As S. *Chrysostome* sayes, every man is *Spontaneus Satan*, a Satan to him-
⁵³⁰ selfe, as Satan is a Tempter, every man can tempt himselfe; so I will be *Spontaneus Satan*, as Satan is an Accuser, an Adversary, I will accuse my selfe. I consider often that passionate humiliation of S. *Peter*, *Exi à me Domine, He fell at Iesus knees, saying, Depart from me, for I am a sinfull man, O Lord*; And I am often ready to say so, and more; Depart from me, O Lord, for I am sinfull inough to infect thee; As I may persecute thee in thy Children, so I may infect thee in thine Ordinances; Depart, in withdrawing thy word from me, for

Luk. 5.8

I am corrupt inough to make even thy saving Gospel, the savor of death unto death; Depart, in withholding thy Sacrament, for I am
⁵⁴⁰ leproous inough to taint thy flesh, and to make the balme of thy blood, poyson to my soule; Depart, in withdrawing the protection of thine Angels from me, for I am vicious inough to imprint corruption and rebellion into their nature. And if I be too foule for God himselfe to come neare me, for his Ordinances to worke upon me, I am no companion for my selfe, I must not be alone with my selfe; for I am as apt to take, as to give infection; I am a reciprocall plague; passively and actively contagious; I breath corruption, and breath it upon my selfe; and I am the Babylon that I must goe out of, or I perish. I am not onely under *Iacobs Non dignus, Not worthy the least of all thy*
⁵⁵⁰ *mercies*; nor onely under the Centurions *Non dignus, I am not worthy that thou shouldest come under my roofe*, That thy Spirit should ever speake to my spirit, (which was the forme of words, in which every Communicant received the Sacrament, in the Primitive Church, *Lord I am not worthy that thou shouldest enter under my roofe*;) Nor onely under the Prodigals *Non dignus, Not worthy to be called thy sonne*; neither in the filiation of Adoption, for I have deserved to be dis-inherited; nor in the filiation of Creation, for I have deserved to be annihilated; But *Non dignus procumbere*, I am not worthy to stoop down, to fall down, to kneele before thee, in thy
⁵⁶⁰ Minister, the Almoner of thy Mercy, the Treasurer of thine Absolutions. So farre doe I confesse *Adversum me*, against my selfe, as that I confesse, I am not worthy to confesse, nor to be admitted to any accesse, any approach to thee, much lesse to an act, so neare Reconciliation to thee, as an accusation of my selfe, or so neare thy acquitting, as a self-condemning. Be this the issue in all Controversies, whensoever any new opinions distract us, Be that still thought best, that is most *Adversum nos*, most against our selves, That that most layes flat the nature of man, so it take it not quite away, and blast all vertuous indeavours; That that most exalts the Grace and Glory of
⁵⁷⁰ God, be that the Truth; And so have you the whole mystery of *Dauids* Confession, in both his Acts; preparatory, in resenting his sinfull condition in generall, and surveying his conscience in particular; And then his Deliberation, his Resolution, his Execution, his Confession; Confession of true sins, and of them onely, and of all

Gen. 32.10

Mat. 8.8

Luke 15.21

Mark 1.7

them, of his sins, and all this to the Lord, and all that against himselfe. That which was proposed for the second Part, must fall into the compasse of a Conclusion, and a short one, that is Gods Act, *Thou forgavest the iniquity of my sin.*

2 Part

This is a wide doore, and would let out Armies of Instructions to
⁵⁸⁰ you; but we will shut up this doore, with these two leaves thereof, The fulnesse of Gods Mercy, *He forgives the sin and the punishment;* And the seasonableness, the acceleration of his mercy, in this expression in our text, that *David's* is but *Actus inchoatus*, He sayes *he will confesse*, And Gods is *Actus consummatus*, *Thou forgavest*, Thou hadst already forgiven the iniquity, and punishment of my sin. These will be the two leaves of this doore; and let the hand that shuts them be this *And*, this Particle of Connection which we have in the text, *I said, And thou didst.* For though this Remission of sin be not presented here as an effect upon that cause of *David's* Confession, (It is
⁵⁹⁰ not delivered in a *Quia*, and an *Ergo*, Because *David* did this, God did that; for mans will leads not the will of God, as a cause, who does all his acts of mercy for his mercies sake) yet though it be not an effect, as from a cause, yet it is at least as a consequent from an occasion, so assured, so infallible, as let any man confesse as *David* did, and he shall be sure to be forgiven as *David* was. For though this forgiveness be a flower of mercy, yet the roote growes in the Justice of God; If wee acknowledge our sin, he is faithfull and just to forgive us our sin; It growes out of his faithfulness, as he hath vouchsafed to binde himselfe by a promise, And out of his Justice, as he hath
⁶⁰⁰ received a full satisfaction for all our sins. So that this Hand, this *And*, in our Text, is as a ligament, as a sinew, to connect and knit together that glorious body of Gods preventing grace, and his subsequent grace; if our Confession come between and tie the knot, God, that moved us to that act, will perfect all.

1 John 1.9

Plenitudo
 Rev. 3.20

Here enters the fulnesse of his mercy, at one leafe of this doore; well expressed at our doore, in that *Ecce sto, & pulso*, Behold, I stand at the doore and knock; for, first he comes; here is no mention of our calling of him before; He comes of himselfe; And then he suffers not us to be ignorant of his coming, he comes so, as that he manifests
⁶¹⁰ himself, *Ecce*, Behold; And then he expects not that we should wake with that light, and look out of our selves, but he knocks, solicits us,

at least, with some noyse at our doores, some calamities upon our neighbours; And againe he appeares not, like a lightning that passes away as soon as it is seene, that no man can reade by it, nor work by it, nor light a candle, nor kindle a coale by it, but he stands at the doore, and expects us, all day; not only with a patience, but with a hunger to effect his purpose upon us; he would come in, and sup with us, accept our diet, our poore endeavours; And then, would have us sup with him, (as it is there added) would feast us with his
⁶²⁰ abundant Graces, which he brings even home to our doores; But those he does not give us at the doore; not till we have let him in, by the good use of his former grace; And as he offers this fulnesse of his mercy, by these meanes before, so by way of Pardon, and Remission, if we have been defective in opening the doore upon his standing and knocking, this fulnesse is fully expressed in this word of this Text, as our two Translations, (neither departing from the naturall signification of the word) have rendred it.

The word is the same here, in *David's* sweetnesse, as in *Cains* bitterness, *Gnavon*; and we cannot tell, whether *Cain* speake there of a
⁶³⁰ punishment too great to be borne, or of a sin too great to be pardoned; Nor which *David* meanes here; It fills up the measure of Gods mercy, if we take him to meane both. God, upon Confession, forgives the punishment of the sin; So that the just terror of Hell, and the imaginary terror of Purgatory, for the next World, is taken away; and for this World, what calamities and tribulations soever fall upon us, after these Confessions, and Remissions, they have not the nature of punishments, but they are Fatherly Corrections, and Medicinall assistances, against relapses, and have their maine relation and prospect upon the future.

⁶⁴⁰ For not onely the sin it selfe, but the iniquitie of the sin, is said to be forgiven; God keeps nothing in his minde against the last day; But whatsoever is worst in the sin, the venome, The malignity of the sin, The violation of his Law, The affrontings of his Majesty residing in that Law, though it have been a winking at his light, a resisting of his light, the ill nature, the malignity, the iniquity of the sin is forgiven. Onely this remaines, That God extinguishes not the right of a third Person, nor pardons a Murder so, as that he barres another from his Appeale: Not that his pardon is not full, upon a full Confession,

Pæna

Gen. 4.13

Iniquitas

but that the Confession is no more full, if it bee not accompanied with
⁶⁵⁰ Satisfaction, that is, Restitution of all unjustly gotten, then if the
 Confession lacked Contrition, and true sorrow. Otherwise the iniquity
 of the sin, and the punishment of the sin, are both fully pardoned.
 And so we have shut one leafe of this doore, The fulnesse; The other
 is the speed, and acceleration of his mercy, and that leafe we will
 clap to, in a word.

Prompti-
 tudo

Luke 17.14

This is expressed in this, *David* is but at his *Dixit*, and God at his
Remisit; *David* was but Saying, nay, but Thinking, and God was
 Doing, nay Perfecting his work. To the Lepers that cryed out for
 mercy, Christ said, Go, shew your selves to the Priest; So he put them
⁶⁶⁰ into the way; and they went, sayes the text; and as they went, they
 were healed upon the way. No man comes into the way, but by the
 illumination, and direction of God, Christ put them into the way.
 The way is the Church; no man is cured out of the way; no man that
 separates himselfe from the Church; nor in the way neither, except he
 goe; If he live negligently, and trust onely upon the outward profes-
 sion; nor though he goe, except he goe according to Christ bidding;
 except he conforme himself to that worship of God, and to those
 means of sanctification, which God hath instituted in his Church,
 without singularities of his owne, or Traditions of other mens in-
⁶⁷⁰ venting, and imposing. This, this submitting, and conforming our
 selves to God, so as God hath commanded us, the purposing of this,
 and the endeavouring of this, is our *Dixit* in the Text, our saying that
 we will doe it, and upon this *Dixit*, this purposing, this endeavouring,
 instantly, immediately, infallibly follows the *Remisit*, God will, God
 does, God hath forgiven, the iniquity, and the punishment of the sin.

Lament.
 2.19

Therefore to end all, *Poure out thy heart like water before the face
 of the Lord*. No liquor comes so clearly, so absolutely from the vessel,
 not oyle, not milk, not wine, not hony, as that it leaves no taste
 behind; so may sweet sins; and therefore poure out, saies the Prophet,
⁶⁸⁰ not the liquor, but the heart it selfe, and take a new heart of Gods
 making; for thy former heart was never so of Gods making, as that
Adam had not a hand in it; and his Image was in it, in Originall sin,
 as well as Gods in the Creation. As liquors poured out leave a taste
 and a smell behinde them, unperfected Confessions (And who per-
 fects his Confession?) leave ill gotten goods sticking upon thine

heire, and they leave a taste, and a delight to thinke, and speake of former sins, sticking upon thy selfe; But poure out thy heart like water; All ill impressions in the very roote. And for the accomplishment of this great Mystery of Godlinesse by Confession, fixe thy
⁶⁹⁰ Meditations upon those words, and in the strength of them, come now, (or when thou shalt bee better strengthened by the Meditation of them) to the Table of the Lord. The Lord looketh upon men, And, if any say, I have sinned, and perverted that which was right, and it profited me not, he will deliver his soule from going down into the pit, and his life shall see light; and it is added, Loe all these things worketh God twice and thrice. Here is a fulnesse of consolation, first plenary, and here is a present forgiveness; If man, if any man say, I have sinned, God doth, God forgives; and here is more then that, an iteration, if thou fall upon infirmity againe, God will on penitence
⁷⁰⁰ more carefully performed, forgive againe. This hee will doe twice, or thrice sayes the Hebrew, our Translation might boldly say, as it doth, This God will doe often. But yet if God finde *dolum in spiritu*, an over-confidence in this, God cannot be mocked; And therefore take heed of trusting upon it too often, but especially of trusting upon it too late. And whatsoever the Holy Ghost may meane by the twice or thrice, be sure to doe it once, doe it now, and receive thy Saviour there, and so as he offers himselfe unto thee in these his Ordinances this day, once, and twice, and thrice, that is, in prayer, in preaching, in the Sacrament. For this is thy trinity upon earth, that must bring
⁷¹⁰ thee to the Trinity in heaven: To which Trinity, &c.

Job 33.27

Number 14.

Preached upon the Penitentiall Psalmes.

PSAL. 32.6. *FOR THIS SHALL EVERY ONE THAT IS GODLY PRAY UNTO THEE, IN A TIME WHEN THOU MAYEST BE FOUND; SURELY IN THE FLOODS OF GREAT WATERS THEY SHALL NOT COME NIGH UNTO HIM.*

Divisio

YOU WOULD not bee weary of reading a long conveyance, in which the land were given to your selves; nor of a long Will, in which the body of the state were bequeathed to you. Be not weary, if at any time your patience be exercised some minutes beyond the threescore, sometime beyond the houre in these exercises, for we exhibit the conveyance, in which the land, the land of Promise is made yours, and the Testament, in which even the Testator himselfe is bequeathed to you. But Legacies must be demanded, and oftentimes sued for; and in this text you are directed how to come by it, by¹⁰ prayer, (*For this shall every one, &c.*) And you are encouraged in the suit by the value of that you are to recover, by the effect of prayer, *Surely in the floods of great waters they shall not come nigh to him:* and these two, the way and the end, the manner and the matter, prayer and the benefit thereof, will be our two parts. And in the first of these, The duty of prayer, though wee be elsewhere commanded *To pray continually*, yet for all that continuall disposition, we have here certaine limitations, or rather indeed preparations, lest that which we call Prayer should not be so, and these are foure: For first, it is but *omnis sanctus*, every godly man shall pray, for the prayer of²⁰ the wicked turns to sinne; And then the object of prayer, to whom

1 Thess.
5.17

it must be directed, is limited, it is but *ad te*, unto thee hee shall pray, beyond him wee cannot goe, and he that prayes short of him, to any on this side of God, falls short in his prayer; And in a third consideration, the subject, the matter of his prayer is limited too, It is but *propter hoc*, for this shall hee pray, that is, for that which hath beene formerly expressed, not whatsoever our desires, or our anguish, and vexation, and impatience presents or suggests to us; And lastly, the time is limited too, *In tempore opportuno*, In a time when thou mayest be found. In these foure, we shall determine that first part,
³⁰ the duty; and in the second, the reward, the benefit, which is deliverance, (*Surely in the floods of great waters they shall not come nigh him*) wee shall see first, that the world is *diluvium aquarum*, a deluge of water floods that threaten all; But yet though worldly calamities bee of that spreading, and diffusive, and overflowing nature, *non approximabit*, there are places that it cannot come to, rocks that it cannot shake, hills that it cannot overflow; God hath so erected the godly man, that hee is a *non ultra*, a banke to this sea; It shall not come neere him; and this *David* establishes with that seale of infallibility, Surely, *Surely in the floods of great waters they shall not*
⁴⁰ *come nigh him*. And these be the steps by which we shall leade you to the greatest happinesse, that is, deliverance from all afflictions, and that by the noblest meanes, and the fairest way, that is, familiar conversation with God by prayer.

Into our first part, The duty of prayer, wee shall make our entry
with this consideration, That our religious Duties, in their precepts,
are for the most part accompanied with reasons to induce us to the
performance thereof: *Hoc fac & vives*; Doe this, sayes God; doe it,
because I command it, at least doe it, because if thou do it, thou shalt
live for ever. And so, *Bee not forgetfull to entertaine strangers, for*
⁵⁰ *thereby some have entertained Angels unawares*; Here the reason of
the precept is example; others have prospered that way, therefore
walke thou in it. God illustrates his precepts, comments upon his
owne Text much by examples. First, to raise us to the best height,
God makes himselfe our example, *Sicut Pater, Be holy as your Father*
in heaven is holy: Then, because we cannot reach to that, he makes
men like our selves (at least, such as we should be) our example,
Sicut Elias, Elias was a man subject to like passions as wee are, and

1 Part

[Luk. 10.28]

Heb. 13.2

[Mat. 5.48]

Iam. 5.17

hee prayed that it might not raine, and it rained not, and that it might, and it did. If wee be not able to conforme our selves to the singularity

ver. 10 ⁶⁰ of one particular and transcendent man, hee sends us to the whole body of good men, his servants, *Sicut Prophetæ, Take, my brethren, the Prophets, for an example of long patience.* And because he knowes our inclination, to be a declination, and that we cast those lookes,

[Prov. 6.6] which hee made upward towards him, downward towards the creature, he sends us to creatures of an ignobler nature, *Vade ad formicam, Goe to the Ant,* doe as shee doth, be as industrious in thy businesse, as she is in hers. And then, as in inclining us to good, so also for avoiding of sinfull courses, he leades us by example too, *Non sicut quidam eorum, Bee not idolaters as some of them, nor forni-*

1 Cor.
10.[6-10]

ver. 6 ⁷⁰ cators, nor tempters of Christ, nor murmurers, as some of them. And as that Apostle begins that catalogue there, so, *These are examples to us,* so hee ends it thus also, *These things came unto them for examples:* God suffers the wicked to proceed in their sin, and he powres downe his judgements upon them for their sins, not onely for their punishment, but therefore, that they might be examples to us.

ver. 11

Now if God raise a glory to himselfe in the destruction of the wicked, if he make the wicked in their ruine, even Ministers in his Church, that is, edifiers, and instructors of others, by their owne ruine, if their ruine bee a sensible Catechisme, and a visible Sermon for the

⁸⁰ edifying of others, how much more doth it conduce to his glory, that the righteousnesse, and holy conversation of his Ministers, and Prophets should bee a lanterne to the feet of his people? This is all that *David* promises in thankfulness for that mercy which he asks of God, This is that that hee asks; *Restore me to the joy of thy salvation, Et confirma me spiritu principali, Establish mee with thy free spirit, Spiritu munifico,* sayes S. Hierom, with thy liberall, thy bountifull Spirit; This is much that *David* asks; and what will *David* doe for God? This; *I will teach thy wayes unto the wicked, and sinners shall be converted unto thee.* And this is that which S. Paul appre-

Psal. 51.12

1 Tim. 1.16 ⁹⁰ hended to have moved God, to use his service in the Church; *For this cause was I received to mercy, that Iesus Christ should first shew unto me all long suffering;* but that was not all; But as it followes there, *Vnto the example of them, which shall in time to come beleeve in him unto eternall life.* It is an unexpressible comfort to have beene

Gods instrument, for the conversion of others, by the power of Preaching, or by a holy and exemplar life in any calling. And with this comfort *David* proceeds in the recommendation of this duty of Prayer, *Day and night I have felt thy hand upon me, I have acknowledged my sinne unto thee, and thou forgavest the iniquity of my sin;* thus

ver. 4

ver. 5

¹⁰⁰ it stood with me, and by my example, *For this shall every one that is godly pray unto thee, in a time when thou maiest be found.*

First then, the person that hath any accesse allowed him, any title to pray, is he that is *Godly*, holy. Now, *Omnis Sanctus, est omnis Baptismate sanctificatus*: Those are the holy ones whom God will heare, who are of the household of the faithfull, of the Communion of Saints, matriculated, engrafted, enrolled in the Church, by that initiatory Sacrament of Baptisme; for, the house of God, into which we enter by Baptisme, is the house of Prayer; And, as out of the Arke, whosoever swam best, was not saved by his swimming, no

Omnis

sanctus

Hierom.

¹¹⁰ more is any morall man, out of the Church, by his praying: He that swomme in the flood, swomme but into more and more water; he that prayes out of the Church, prayes but into more and more sin, because he doth not establish his prayer in that, Grant this for our Lord and Saviour Christ Jesus sake. It is true then, that these holy ones, whose prayer is acceptable, are those of the Christian Church; Onely they; but is it all they? are all their prayers acceptable? There is a second concoction necessary too: Not onely to have beene sanctified by the Church in Baptisme, but a sanctification in a worthy receiving of the other Sacrament too; A life that pleads the first seale,

¹²⁰ Baptisme, and claimes the other seale, The body and blood of Christ Jesus. We know the Wise mans counsaile, *Concerning propitiation, Be not without feare*: Though thou have received the propitiatory Sacrament of Baptisme, be afraid that thou hast not all. Will the milke that thou suckedst from a wholesome Nurse, keepe thee alive now? Or canst thou dine upon last yeares meat to day? Hee that hath that first holinesse, The holinesse of the Covenant, the holinesse of Baptisme, let him pray for more. For *Omnis Sanctus*, is *Quantumcumque Sanctus*, How holy soever he be, that holinesse will not defray him all the way, but that holinesse is a faire letter of credit, and a bill of exchange for more. When canst thou thinke thy selfe

Ecclus. 5.5

¹³⁰ holy enough? when thou hast *washed* thy selfe in *snow water*? In

Iob 9.30

- penitent teares? (as the best purity of this life is expressed) why, even then, *Abominabuntur te vestimenta tua, Thine owne cloathes shall make thee abominable.* Is all well, when thou thinkest all well? why,
- Prov. 16.2 *All the wayes of a man are cleane in his owne eyes, but the Lord weigheth the spirit.* If thine owne spirit, thine owne conscience accuse thee of nothing, nothing unrepented, is all well? why, *I know nothing*
- 1 Cor. 4.4 *by my selfe, yet am I not thereby justified.* It is God onely that is Surveyor of thy holinesse, And, *Behold, he found no stedfastnesse in*
- Iob 4.18 *his Servants, and laid folly upon his Angels; how much more in them,*
- Gregor. ¹⁴⁰ *that dwell in houses of clay, whose foundation is in the dust? Sordet in conspectu æterni iudicis,* When that eternall Judge comes to value our transitory, or imaginary, our hollow, and rusty, and rotten holinesse, *Sordet quod in intentione fulget operantis,* Even that which had a good lustre, a good speciousnesse, not onely in the eyes of men that saw it, who might be deceived by my hypocrisie, but in the purpose of him that did it, becomes base, more allay then pure metall, more corruption then devotion.
- Gen. 31.31 Though *Iacob*, when he fled from his Father in law, *Laban*, were
- ¹⁵⁰ free enough himselfe, from the theft of *Labans* Idols, yet it was dangerously pronounced of him, *With whomsoever thou findest thy gods, let him not live:* For, his owne Wife, *Rachel* had stollen them:
- August. And *Caro conjux;* Thy Wife, thy flesh, thy weaker part, may insinuate much sin into thine actions, even when thy spirit is at strongest, and thou in thy best confidence. Onely thus these two cases may differ; *Rachel* was able to cover those stollen Idols from her Fathers finding, with that excuse, *The custome of Women is come upon me;* But thou shalt not be able to cover thy stollen sins, with saying, The infirmity of man is come upon me, I do but as other men
- ¹⁶⁰ do; Though thou have that degree towards sanctification, that thou sin not out of presumption, but out of infirmity, though thou mayest in a modified sense fall within *Dauids* word, *Omnis sanctus,* A holy man, yet every holy and godly man must pray, that even those infirmities may be removed too. *Qui sanctificatur, sanctificetur adhuc:* *He that is holy, let him be holy still;* not onely so holy still, but still more and more holy. For, beloved, As in the firmament, of those stars which are reduced into Constellations, and into a certainty of shapes, of figures, and images, we observe some to be of one greatnesse, some
- Apoc. 22.11

of another, wee observe divers magnitudes in all them, but to all
¹⁷⁰ those other Stars, which are not reduced into those formes, and
 figures, we allow no magnitude at all, no proportion at all, no name,
 no consideration: So for those blessed soules which are collected into
 their eternall dwelling in Heaven, which have their immoveable pos-
 session, position at the right hand of God, as one Star differs from
 another in glory, so do these Saints which are in Heaven; But whilst
 men are upon this earth, though they be stars, (Saints of God) though
 they be in the firmament, established in the true Church of God,
 yet they have no magnitude, no proportion, no certainty, no holinesse
 in themselves, nor in any thing formerly done by God in their behalfe,
¹⁸⁰ and declared to us; but their present degrees of godlinesse give them
 but that qualification, that they may pray acceptably for more; He
 must be so godly before he pray, and his prayer must be for more
 godlinesse; and all directed to the right object of prayer, To God,
Vnto Thee shall every one that is godly pray, which is our next, the
 second of our foure Considerations in this first part.

Ad Te, To God, because he can heare; And then *Ad te*, to God,
 because he can give. Certainly it were a strange distemper, a strange
 singularity, a strange circularity, in a man that dwelt at Windsor, to
 fetch all his water at London Bridge: So is it in him, that lives in
¹⁹⁰ Gods presence, (as he does, that lives religiously in his Church) to
 goe for all his necessities, by Invocation to Saints. *David* was willing
 to bee our example for Prayer, but he gives no example of scattering
 our prayers upon any other then God. Christ Jesus was willing to
 give us a Rule for Prayer: but if hee had intended that his Rule
 should have beene deflected and declined to Saints, he would have
 taught us to say, *Frater noster qui es in Cœlis*, and not only *Pater*
noster; to pray to our Brethren which are there too, and not onely
 to our Father which is in Heaven. If any man have tasted at Court,
 what it is to be ever welcome to the King himselfe, and what it is to
³⁰⁰ speake to another to speake for him, he will blesse that happinesse,
 of having an immediate accesse to God himselfe in his prayers. They
 that come so low downe the streame, as wee said before, to London
 Bridge, they will go lower, and lower, to Gravesend too; They that
 come to Saints, they will come to the Images, and Reliques of Saints
 too; They come to a brackish water, betweene salt and fresh, and they

Ad Te

come at last, to be swallowed up in that sea which hath no limit, no bottome, that is, to direct all their devotions to such Saints, as have no certainty, not onely not in their ability, we know not what those Saints can doe, but not in their history, we know not that such as³¹⁰ they pray to, are Saints; nay, we know not whether they ever were at all. So that this may be Idolatry, in the strictest acceptation of the word, Idol; *Idolum nihil est*; let that be true, which they say, and in their sense, Our Images are not Idols, for an Idol is nothing, represents nothing, but our Images are the Images of Men that once were upon the earth. But that is not throughout true; for they worship Images of those who never were; *Christophers*, and other symbolically, and emblematicall Saints, which never lived here, but were, and are yet nothing. But let them be true Saints, how will they make it appeare to us, that those Saints can heare us? What surety can we³²⁰ have of it? Let us rather pray to him, who we are sure can heare, that is first, and then sure he can give that we pray for, that is next.

Qui dant
[Luke 2.14]

[Mat. 9.2]

The prayer here, is forgivenesse of sins; And can Saints give that? The Hosannaes, and the Allelujahs, and the *Gloria in Excelsis*, *Glory in heaven, peace upon earth, good will amongst men*, these are good and cheerfull Notes, in which the Quire of heaven are exercised; Cherubims and Seraphims, Prophets and Apostles, Saints and Angels, blesse God and benefit men by these: But the *Remittuntur peccata, Thy sinnes are forgiven thee*, is too high a note for any creature in earth or heaven, to reach to, except where it is set by Gods own hand,³³⁰ as it is by his Commission to his Minister, in his Church, and there onely, in the absolution given by his Ordinance to every penitent sinner. We see that phrase, *Dimittuntur peccata, Thy sinnes are forgiven thee*, was a suspicious word, even in the mouth of Christ himselfe, amongst the Scribes that would not beleieve his Divinity; when Christ said to him that had the Palsie, *My sonne be of good cheare, thy sinnes are forgiven thee*; the Scribes cryed out, *he blasphemed*: It strikes any man, to heare of forgivenesse of sins, from any but God. [Gen. 1.3] It was not a harder thing to say, *Fiat lux*, then to say, *Dimittuntur peccata*: Not harder to bring light out of darknesse by Creation, then³⁴⁰ to *bring a cleane thing out of uncleannesse* by Conversion; for, who can doe that? And therefore when the King of Aram sent *Naaman* to the King of Israel, to take order for the curing of his bodily

[Gen. 1.3]

Iob 14.[4]

Leprosie, the King of Israel rent his Clothes, and said, *Am I a God, to kill and to give life?* The power even of temporall life and death, is proper to God; for, as Witches thinke sometimes that they kill, when they doe not, and are therefore as culpable, as if they did; So a tyrannous persecutor, so a passionate Judge, so a perjured wnesse, so a revengefull quarreller, thinks he takes away the life of his enemy, and is guilty of that murder in the eye of God, though the
³⁵⁰ blow be truly from God, whose judgements are ever just, though not ever declared. Let them never say, that they aske not these things, temporall or spirituall, at the hands of those Saints; for, expresly, literally, as the words stand, and sound, they do aske even those very things; and if the Church have any other meaning in those prayers, the mischief is, that they never teach the people, by Preaching, what that their reserved meaning is, but leave them to the very letter of the prayer, to aske those things, which, if they could heare, yet the Saints could not give. And when the prayer is made aright, directed to God himselfe, yet here in our Text it is limited, *Propter hoc, For*
³⁶⁰ *this*, this that was spoken of before, *every one that is godly shall pray unto thee*. Now what is this *This*? for that is our third Consideration.

Si à quo petenda, sed non quæ petenda petis, If thou come to the right Market, but buy unwholesome hearbs there, If thou come to the Apothecaries shop, and aske for nothing but poysons, If thou come to God in thy prayer, and aske onely temporall blessings, which are blessings onely in their use, and may be, and are ordinarily snares and encumbrances, then is this direction of *Dauids, Propter hoc, for this shall he pray*, transgressed. For, *This*, as appeares in the words immediately before the Text, is, *The forgiveness of the punishment,*
³⁷⁰ *and of the iniquity of our sinne*; which is so inexpressible a comfort, to that soule that hath wrastled with the indignation of God, and is now refreshed and released, as whosoever should goe about to describe it, should diminish it; He hath it not that thinks he can utter it. It is a blessed comfort to find my soule in that state, as when I last received the Sacrament with a good conscience: If I enjoy that peace now, that is, the peace of a religious, and of a wise conscience; for there is a wisdom of the conscience, not to run into infinite scruples and doubts, but *Imponere finem litibus*, to levy a fine in bar of all scruples, and diffidences, and to rest in the peace and assured-

Propter hoc
 August.

³⁸⁰ nesse of remission of sinnes, after due means for the obtaining thereof; and therefore if I be as well now, as when I received, this is a blessed degree of blessednesse. But yet there is one cloud in this case, *Ab occultis*, my secret sins, which even mine own narrowest inquisition extends not to. If I consider my selfe to be as well as I was at my Baptisme, when I brought no actuall sin, and had the hand of Christ to wash away the foulnesse of Originall sin, can I pray for a better state then that? Even in that there was a cloud too, and a cloud that hath thunder and lightning in it, that *Fomes peccati*, that fuell and those embers of sin, that are but raked up, and not
³⁹⁰ trod out, and doe breake forth upon every tentation that is presented, and if they be not effectually opposed, shall aggravate my condemnation, more then if I had never been baptized. But *David* conceives such a forgiveness here, as carries up the soule to the contemplation of that state, which it had before the fall of *Adam*. It is not this present sin of a cold delivering, and a drowsie hearing of the messages of God; It is not my yesterdayes sin, nor my sins since my last repentance, that are forgiven me, but my sin committed six thousand yeares before I was borne, my sin in *Adam*, before any promise, nay, before any apprehension of any need of a Messias; I am so restored,
⁴⁰⁰ that now by the application of the merits of my Redeemer, I am as well as I should have been, though there had never been any use of a Redeemer, no occasion given by me in *Adam*, of the incarnation and passion of Christ Jesus. The comfort of being presented to God as innocent as *Adam*, then when God breathed a soule into him, yea as innocent as Christ Jesus himselfe, when he breathed out his soule to God; oh how blessed is that soule that enjoyes it, and how bold that tongue that goes about to expresse it! This is the blessednesse which the godly attaine to by prayer, but not by every sudden *Lord, Lord*, or every occasionall holy interjection, but by serious prayer,
⁴¹⁰ invested, as with the former, so with that other circumstance that remains, *In tempore opportuno, In a time when thou mayest be found.*

In tempore

This time is not those *Horæ stativæ, Horæ canonicæ*, those fixed houres in the Romane Church, where men are bound to certaine prayers at certaine houres. Not that it is inconvenient for men to binde themselves to certaine fixed times of prayer in their private Exercises; and though not by such a vow, as that it shall be an impiety, yet by

so solemne a purpose, as that it shall be a levity to breake it. I have known the greatest Christian Prince, (in Style and Title) even at the Audience of an Ambassador, at the sound of a Bell, kneele downe
⁴²⁰ in our presence and pray; and God forbid, he should be blamed for doing so; But to place a merit in observing those times, as they doe, is not a right understanding of this time of finding. Nor is it those transitory and interlocutory prayers, which out of custome and fashion we make, and still proceed in our sin; when we pretend to speake to God, but like Comedians upon a stage, turne over our shoulder, and whisper to the Devill. *When you stretch out your hands, I will hide mine eyes; when you make many prayers, I will not heare; for your hands are full of blood.* And if they be full of blood, they can take in no more; If they be full of the blood of oppression, they can
⁴³⁰ lay no hold upon the blood of propitiation. *Irrisor est, non pœnitens, qui adhuc agit quod pœnitet,* He mocks God, that repents and sins over those sins every night, that every day he repents. The Apostle sayes so too, *He makes a mock of the Sonne of God, and crucifies him againe.* This onely is true Repentance, *Plangere & plangenda non committere,* To bewayle our sins, and forbear the sins we have bewayled. Neither alone will serve; which deludes many. Many thinke they doe enough if they repent, and yet proceed in their sin; and many thinke they doe enough, if they forbear their sin now, though they never repent that which is past; both are illusory, both deceitfull
⁴⁴⁰ distempers. *Lacessit Iudicem, qui post-posita satisfactione querit præmiis honorari,* He doth but provoke and exasperate the Judge, that solicites him for heaven, before he hath appeased his anger by repentance for former sins; for this is to call for costs before he be discharged.

These then are not the times of finding God; But what are? Generally it is *Manifestatio Euangelii*, The time of the Gospel is the time of finding God; now when God hath vouchsafed *Induere hominem*, to put on us in his Incarnation, and enabled us *Induere Deum*, to put on him in the Sacraments; to stay with us here upon Earth, and to
⁴⁵⁰ carry us up with him in his Ascension to Heaven; when he is made one body with us, and hath made us one Spirit with him, how can we doubt of a fit time to finde him? Christs time was alwayes; for even under the law, God sayes, *I have heard thee in an accepted time, and*

Essay 1.15

Isidor.

[Heb. 6.6]
 Ambro.

August.

Gospel
 August.

Essay 49.8

in the day of Salvation have I succoured thee; But this doth the Holy Ghost apply to the time of the Gospel, Behold now the accepted time, behold now the day of salvation.

2 Cor. 6.2

Calamitie

Psal.

116.[3,]4

The time then of the Gospel is the time of finding; But now, all times are not alike. Calamities are a good time. *When I found trouble, and sorrow, then I called upon the name of the Lord, saying, I beseech thee O Lord, deliver my soule.* This is a good time, but it is somewhat a darke time; the withdrawing of Gods countenance from us; The Egyptians when they deprehended their danger, said, *We will fly from the face of Israel;* But whither? *The Sea returned, and the Egyptians fled against it, and perished.* We may be benighted, benumbed by calamities, and they may as well deject us as raise us. *Ioab pursued Abner hotly, vehemently; Abner asks, What, Vsque ad internecionem, Shall the sword devoure for ever? Ioab answered, (as the Vulgat reads those words) Vivit dominus, si locutus fuisses mane, As the Lord liveth, if thou hadst spoken in the morning, in the morning every man had departed.* If we turne to the Lord in the morning, in the beginning of an affliction, the Lord turnes his fierce wrath from us; but if we stand out long, and bend not under his corrections, he pursues *Ad internecionem*, even to destruction by obduration.

Exod. 14.25

2 Sam. 2.26

Prosperitas

So then the manifestation of the Gospel, that is, the helps which God offers us, more then Jews, or Gentils, in the Ministry of the Gospel, and the Ordinances of his Church, is the time of finding God; And woe unto us, if we seeke him not whilst he affords us these helps; And then the time of affliction, when God threatens to hide his face, but hath not yet hidden it, but awakens us by a calamity, is a time of finding God. But the best and the clearest time is in the Sun-shine, then when he appeares to us in the warme and chearefull splendor of temporall blessings upon us; Then when thou hast a good estate, and good children to let it descend upon; Then when thou hast good health, and a good profession to exercise thy strength, and thy labors in; Then when the dishes upon thy table are doubled, and thy cup overflows, and the hungry and thirsty soules of the poore doe not onely feed upon the crums under thy table, and lick up the overflowings of thy cup, but divide dishes with thee, and enter into the midst of thy Bolls; Then when thou hast temporall blessings, (that

is Gods silver) and his grace to use those blessings well, (that is Gods gold) then is the best time of finding the Lord, for then he looks upon thee in the Sun-shine, and then thy thankfull acknowledgement of former blessings is the most effectuall prayer thou canst make, for the continuance, and enlargement of them.

In a word, then is a fit time of finding God, whensoever thy conscience tells thee he calls to thee; for, a rectified conscience is the word of God; If that speake to thee now this minute, now is thy time of finding God. That *Now*, that I named then, that minute is
⁵⁰⁰ past; but God affords thee another *Now*; he speaks againe, he speaks still, and if thy conscience tell thee that he speaks to thee, now is that time. This word of God, thy conscience will present unto thee, but that one condition, which *Moses* presented to Gods people, and that is, *That thou seeke the Lord with all thy heart, and all thy soule*. It is a kinde of denying the Infinitenesse of God, to serve him by pieces, and ragges; God is not Infinite to me, if I thinke a discontinued service will serve him. It is a kinde of denying the Unity of God, to joyne other gods, Pleasure, or Profit with him; He is not One God to me, if I joyne other Associates, and Assistants to him, Saints or Angels.
⁵¹⁰ It is a kinde of diffidence in Christ, as though I were not sure that he would stand in the favour of God still, as though I were afraid that there might rise a new favorite in heaven, to whom it might concerne me to apply my selfe, if I make the balance so eaven, as to serve God and Mammon; if I make a complementall visit of God at his house upon Sunday, and then plot with the other faction, the World, the Flesh, and the Devill, all the weeke after. The Lord promised a power of seeking, and an infallibility of finding; but still with this totall condition, *Ye shall seeke mee, and ye shall finde me, because ye shall seek mee with all your heart*. This he promised for the
⁵²⁰ future, that he would doe; This he testified for the house of *Iudah*, that he had done, *Iudah sought him with a whole desire, and he was found of them, and the Lord gave them rest round about*: And the Lord shall give you rest round about; rest in your bodies, and rest in your estates; rest in your good name with others, and rest in your consciences in your selves; rest in your getting, and rest in your injoying that you have got, if you seeke him with a whole heart; and to seek him with a whole heart, is not by honest industry to seeke

Nunc

Deut. 4.29

Jer. 29.13

2 Chro.

15.15

nothing else, (for God weares good cloathes, silk, and soft raiment, in his religious servants in Courts, as well as Cammels haire, in *Iohn Baptist* in the Wildernesse; and God manifests himselfe to man, as well in the splendor of Princes in Courts, as in the austerity of *Iohn Baptist* in the Wildernesse) but to seeke God with the whole heart, is to seeke nothing with that Primary, and Radicall, and Fundamentall affection, as God; To seek nothing for it selfe, but God: not to seeke worldly things in excesse, because I hope, if I had them, I should glorifie God in them; but first to finde established in my selfe a zealous desire to glorifie God, and then a modest desire of meanes to be able to doe it. And for this, every one that is holy shall pray unto thee, in a time when thou maiest be found.

And so we have done with our first Part, and the foure pieces that constitute that, The Person, *Omnis sanctus*, Every godly man; that is, *Sanctificatus*, and *Sanctificandus*, Hee that is godly enough to pray, and prayes that he may be more godly: And the Object of prayer, *Ad te*, God alone, for God alone can heare, and God alone can give; and then the Subject of prayer, *Hoc, This*, this which *David* expresses, forgiveness of the punishment, and of the iniquity of sin, in which respect, (that *David* proposes and specificates the subject of prayer) wee are fairely directed rather to accustome our selves to those prayers, which are recommended to us by the Church, then to extemporall prayers of others, or of our owne effusion; And lastly, the Time of finding God, that is, Then when we seeke him with a whole heart, seeke him as Principall, and then receive temporall things, as accessory, and conducible to his glory. Thus much hath fallen into the first Part, the duty of Prayer; A little remaines to be said of the benefit here assured, *Surely, in the floods of great waters they shall not come nigh unto him.*

2 Part
Hier.
Aquæ

Taking these *waters*, either Distributively, to every one that is godly, or Collectively, as S. *Hierome* does to the whole Church, the use will be all one. The Holy Ghost who is a direct worker upon the soule and conscience of man, but a Metaphoricall, and Figurative expresser of himselfe, to the reason, and understanding of man, abounds in no Metaphor more, then in calling Tribulations, *Waters*: particularly, *He would bring in waters upon Tyrus*, And, *He would poure out his wrath upon his enemies, like waters*. Neither doth he

Ezek. 26.3
Hosea 5.[10]

onely intimate temporall, but spirituall afflictions too, in the name of *Waters*. And as S. *Hierome* understands this whole place of the Church, collectively, so S. *Augustine* understands these *waters*, to be *Variae Doctrinae*, those diverse opinions, that disquiet and trouble the Church. And though the Church of God were built upon a hill, and
⁵⁷⁰ compassed, and environed, and fenced with the blood of him that built it, and defended and guarded by the vigilancy of the Apostles; yet into this Jerusalem did these waters breake, even in the Apostles time, as we see by those severall, those manifold, those contradictory Heresies, that sprung up then. Christ and his Apostles had carried two Waters about his Church: The water of Baptisme, that is *Limen Ecclesiae*, and *Ianua Sacramentorum*, The first Ferry, by which we passe into the Church; and by this Water came three thousand, and five thousand at once to the Church, upon particular Sermons of S. *Peter*. And then Christ gave another Water, by which, they came
⁵⁸⁰ to another Ablution, to Absolution from actuall sins, the water of contrite teares, and repentance, which he had promised before, *I will poure cleane water upon you, and you shall be cleane*, And by this water came *Peter* himselfe, when his faith had failed, And by this water came *Mary Magdalen*, when her life had been defiled. But yet for all these Waters, other Waters soaked in, and corrupted them earely; for, for Baptisme, the Disciples of *Simon Magus* annulled Christs Baptisme, and baptized in *Simons* name; and his Disciple *Menander* annulled the Baptisme of Christ, and *Simon*, and baptized in his owne name. And then, for the other Water, Repentance, the
⁵⁹⁰ Heretiques drained up that shrewdly, when they took away all benefit of repentance for sins committed after Baptisme. *David* denies not, nay *David* assures us, that collectively, the whole Church shall be beaten upon with waters.

Hieron.
August.

August.

Ezek. 36.25

Waters multiplied; *Aquae multae*, *Many waters*; so the vulgat reads this, that wee Translate here, *Great waters*. So multiplied Heresies. The excellency of the Christian Religion is, that it is *Verbum abbreviatum*, A contracted Religion; All the *Credenda*, all that is to be beleaved, reduced to twelve Articles of the Creed; All the *Speranda*, all that is to be hoped for, prayed for, expressed in seaven Petitions,
⁶⁰⁰ in the Lords Prayer; All the *Agenda*, all that is to be done in it, comprised in ten Commandements, in the Decalogue. And then our

Multae

[Mat. 11.30]

[Mat. 22,
37, 39]

blessed Saviour, though he would take away none of the burden, (for it is an *easy yoke*, and a *light burden*) yet he was pleased to binde it in a lesse roome, and a more portable forme, when he re-abridged that Abridgement, and recontracts this contracted Doctrine, in those two, *Love God*, and *Love thy Neighbour*. And then the Devill hath opposed this Abridgement by Multiplication, by many waters, many heresies: for, it is easie to observe, that in every Article of the Creed, there have been at least a dozen Heresies. And in those Articles, ⁶¹⁰ which were most credible, most evident, most sensible, most of all; Many more Heresies upon the Humanity of Christ, then about his Divinity: And then, as in matters of Faith, so for matter of Manners, there was scarce any thing so foule and so obscene, which was not taught by some Heretiques, to be religious and necessary; Things which cannot be excused, things which may not be named, made by the Gnostiques, essentiall and necessary in the Consecration of the Sacrament. And then, when these waters of death were in a good part dried up, these grosse errors in Faith and Manners were reasonably well overcome, Then came in those waters of Traditionall Doctrines in the Romane Church, which are so many, as that they overflow even the water of life, the Scriptures themselves, and suppress, and surround them.

Diluvium

Jer. 8.6

Essay 15.9

Therefore does *David*, in this text, call these many waters, *Diluvium*, *A flood of great waters*; many and violent. For this word *Shatach*, *Inundans*, signifies Vehemence, Eagernesse, and is elegantly applied to the fiercenesse of a horse in Battel, *Equus inundans in Bellum*, A horse that overflows the Battell, that rushes into the Battell. Therefore speaks the Prophet of *waters full of blood*; What Seas of blood did the old Persecutions, what Seas have later times poured ⁶²⁰ out, when in the Romane Church, their owne Authors will boast of sixty thousand slaine in a day, of them that attempted a Reformation in the times of the *Waldenses*!

*Omnis
sanctus*

Surely, sayes our Prophet, These waters shall be, Heresies there shall be. And no man may look for such a Church, as shall have no water; Evermore there will be some things raw, and unconcocted in every Church; Evermore some waters of trouble and dissention, and a man is not to forsake a Church, in which he hath received his Baptisme for that. But waiving this generall, and collective application

of these waters to the Church, and to take it as the letter of the Text
⁶⁴⁰ invites us, *Omnis sanctus*, surely every godly man shall finde these
waters, many waters, floods of many waters; for affliction is our daily
bread; for, we cannot live in this world a spirituall life, without some
kinde of affliction: for, as with long fasting we lose our stomachs, so
by being long unexercised in tribulation, we come to lose our patience,
and to a murmuring when it falls upon us. For that last Petition of
the Lords Prayer, *Libera nos à malo, Deliver us from evill*, may as
some interpret it, suppose that this Evill, that is *Malum pœnæ*, Afflic-
tion, will certainly fall upon us; and then we doe not so much pray
to be delivered from it, as to be delivered in it, not that afflictions may
⁶⁵⁰ not come, but that they may not overcome, when they come, that
they may not be ineffectuall upon us. For, it was *Durus sermo*, A
harder and an angrier speech then it seemes, when God said to his
people, *Why should yee bee smitten any more?* Why should I keep
you at Schoole any longer? Why should I prepare Physick, or study
your recovery by corrections any farther? When God was wearied
with their afflictions, and they were not, this was a heavy case; He
afflicted them forty yeares together in the Wildernesse, and yet he
saies, *Forty yeares long was I grieved with this generation*: He never
saies, They were grieved, but he was with their stupidity; They mur-
⁶⁶⁰ mured, but they sorrowed not to any amendment. So they perverted
this word, *Non approximabunt, They shall not come nigh thee*, they
shall not affect thee; That they must doe; we must be sensible of
Gods corrections; but yet there is a good sense, and a plentifull com-
fort, in this word of our Text. To the godly man, *non approximabunt,*
the floods of great waters, though *waters*, though *floods*, though *great*
floods, they shall not come nigh him; and that is our last word, and
finall conclusion.

Consider the Church of God collectively, and the Saints of God
distributively, in which Babylon you will, in the Chaldean Babylon,
⁶⁷⁰ or in the Italian Babylon, and these waters doe come nigh us, touch,
and touch to the quicke, to the heart. But yet as *David* intends here,
they touch not us, they come not nigh us; for *wee have treasures in*
earthen vessels; They may touch the vessell, but not the Treasure.
And this is literally expressed in the Text it selfe, *non approximabunt*
eum; not that they shall not come neare his house, or his lands, or

[Mat. 6.13]

Esay 1.5

[Psa. 95.10]

*Non ap-
proxima-
bunt*

2 Cor. 4.7

his children, or his friends, or his body, but *non eum*, they shall not come nigh him. For, for the Church, the peace of the Church, the plenty of the Church, the ceremonies of the Church, they are *sua*, but not *illa*, they are hers, but they are not she. And these things,
⁶⁸⁰ riches and ceremonies, they may be washed off with one tide, and cast on with another, discontinued in one Age, and re-assumed in another, devested in one Church, and invested in another, and yet the Church is, she in her fundamentall Doctrines, never touched. And so for us, a wave may wash away as much as *Iob* lost, and yet not come nigh us; for if a Heathen could say, *Vix ea nostra voco*, That outward things were scarce worthy to bee called Ours, shall a Christian call them not onely His, but Himselfe, so as if they be lost, he is lost? How long will a Medall, a piece of Coine lie in the water, before the stampe be washed off? and yet how soone is the Image of
⁶⁹⁰ God, of his patience, his longanimity defaced in us by every billow, every affliction? But for the Saints of God it shall not be so; Surely it shall not. They shall stand against the waters, And *the Sea shall see it, and fly, and Iordan shall be turned backe*: And the world shall say, *What ayled thee O Sea, that thou fleddest, O Iordan that thou turnedst backe*? For they that know not the power of the Almighty, though they envy, yet shall wonder, and stand amazed at the deliverance of the righteous. *Sto, & pulso*, sayes God of himselfe, *I stand at the doore and knocke*; God will not breake open doores to give thee a blessing, as well as he loves thee, and as well as he loves it, but
⁷⁰⁰ will have thee open to him: much more will he keepe Tentations at the doore; They shall not breake in upon thee, except thou open. This then was that, which *David* elsewhere apprehended with feare, *The sorrowes of the grave compassed me about, and the snares of death overtook me*; Here they were neare him, but no worse. This is that that hee prayes deliverance from, *Let not the water flood drowne mee, neither let the deepe swallow me up*. And this is that God assures us all that are his, *When thou passest through the waters, I will bee with thee, and through the floods that they doe not overflow thee*. Main-
⁷¹⁰ taine therefore a holy patience in all Gods visitations: Accept your waters, though they come in teares; for hee that sends them, Christ Jesus, had his flood, his inundation in Blood; and whatsoever thou sufferest from him, thou sufferest for him, and glorifiest him in that

Psal. 114.3

Rev. 3.20

Psal. 18.5

Psal. 69.15

Esay 43.2

constancy. Upon those words, *Tres sunt, There are three that beare witness, The Spirit, and water, and blood*, S. Bernard taking water there, (by way of allusion) for affliction, saith, Though the Spirit were witnesse enough, without water, or blood, yet *Vix aut nunquam inveniri arbitror Spiritum sine aqua, & sanguine*, we lack one of the seales of the Spirit, if we lack Gods corrections. We consider three waters in our blessed Saviour; He wept over Jerusalem; Doe thou so over thy sinfull soule. Hee sweat in the garden; Doe thou so too, in eating thy bread in the sweat of thy browes, in labouring sincerely in thy Calling. And then hee sent water and blood out of his side, being dead, which was, *fons utriusque Sacramenti*, the spring-head of both Sacraments; Doe thou also refresh in thy soule, the dignity which thou receivedst in the first Sacrament of Baptisme, and thereby come worthily to the participation of the second, and therein the holy Ghost shall give thee, the seale of that security, which he tenders to thee in this Text, *Non approximabunt*, How great *water floods* soever come, *they shall not come nigh thee*, not nigh that, which is Thou, that is, thy faith, thy soule, and though it may swallow that, by which thou art a man, thy life, it shall not shake that, by which thou art a Christian, thy Religion. Amen.

[1 John 5.8]
Bernard

[Luke
19.41]

[Luke
22.44]

[Joh. 19.34]
August.

720

730

Number 15.

Preached upon the Penitentiall Psalmes.

PSAL. 32.7. *THOU ART MY HIDING PLACE;
THOU SHALT PRESERVE MEE FROM
TROUBLE; THOU SHALT COMPASSE ME
ABOUT WITH SONGS OF DELIVERANCE.*

AS RHETORIQUE is said to bee a fist extended and displayed into an open Hand, And Logique a Hand recollected, and contracted into a fist; So the Church of God may be said to be a soule dilated and diffused into many Congregations, and a soule may be said to be the Church contracted and condensed into one bosome. So not onely the Canticle of *Solomon* is taken indifferently by the ancient and later Expositors, by some for an Epithalamion, and marriage Song betweene Christ and his Church, by others, for the celebration of the same union between every Christian soule and¹⁰ him, but also many other places of Scripture have received such an indifferent interpretation, and are left in suspense, whether they be to be understood of the Church in generall, or of particular soules; And of this nature and number is this Text, *Thou art my hiding place, &c.* For S. *Hierom* takes these words (and the whole Psalme) to be spoken collectively, others distributively; He in the person of the Church, They of every, or at least of some particular soules. To examine their reasons is unnecessary, and would bee tedious; It will aske lesse time, and afford more profit to consider the words both²⁰ wayes. In them therefore, considered twice over, wee shall see a threefold state of the Christian Church, and a threefold mercy exhibited by God to every Christian soule. First, we shall see the Church

Hieron.

under the clouds, in her low estate, in her obscurity, in her inglorious state of contempt and persecution, and yet then supported by an assurance that God overshadowed her, *Tu absconsio, Tu latibulum, Thou art my hiding place*; And in that first part wee shall consider the state of a timorous soule, a soule that for feare of tentations dares scarce looke into the world, or embrace a profession. Secondly, we shall see the Church emancipated, enfranchised, unfettered, unmanacled, delivered from her obscure and inglorious state, and
 30 brought to splendor, and beauty, and peace, and blessing God in that acknowledgement, *Thou shalt preserve me from trouble*. And in that part, wee shall consider the state of that soule exalted to a holy confidence and assurance, that though she come into the world, and partake of the dangers thereof, in opening herselfe to such tentations, as do necessarily and inseparably accompany every calling, yet the Lord will preserve her from trouble. And thirdly and lastly, we shall see a kinde of Triumphant state in the Church in this world, a holy exultation, *God shall compasse her with songs of deliverance*. In which part, we shall also see the blessed state of that soule which is
 40 come, not to a presumptuous security, but to modest certainty of continuing in the same state still. And these will bee our three parts in these words, as they receive a publike accommodation to the Church, and a more particular application to our selves.

Wee enter into these considerations, with this observation, That as God himselfe is eternall and cannot bee considered in the distinction of times, so hath that language in which God hath spoken in his written word, the Hebrew, the least consideration of Time of any other language. Evermore in expressing the mercies of God to man, it is an indifferent thing to the holy Ghost whether he speak in the
 50 present, or in the future, or in the time that is past: what mercies soever he hath given us, he will give us over againe; And whatsoever he hath done, and will doe, hee is alwayes ready to doe at the present. This verse is especially an exultation for mercies past, and yet the two last clauses are delivered in the future, *Thou shalt preserve me, Thou shalt compasse me*, And the first is delivered without any limitation at all; The present word, *Thou art*, is but inserted by our Translators; In the Originall it is onely, *Tu refugium, Thou my*

[Psa. 106.1]

Ecclesia

hiding place, There is no *fuisti*, nor *es*, nor *eris*, That he was, or is, or will be so, but it is an expressing of a perpetuall and everlasting
⁶⁰ mercy, *for his mercy endureth for ever*.

First then, this is an acknowledgement of the Church, contemplating her selfe in her low estate; for the word *Sether* implies, *Tu absconsio*, Though I were in the darke, it was thou that didst overshadow me, Though I were in danger, it was thou that didst hide me from them. This the Church hath had occasion to say more then once; Once in the Primitive plantation thereof, and againe in her Reformation: At both times God shewed mercy to her that way, in hiding her.

Primitiva

First then God hid the Primitive Church from the eye of envy,
⁷⁰ by keeping her poore; and from the eye of jealousie and suspition, by keeping her in an humble devotion towards him. But yet even her poverty, and her humility hid her not so, but that persecution found her out, and raged so against her, as that those Emperours which raised the ten Persecutions against the Church, seeme to have laboured to have gone beyond God in the ten Plagues of Egypt, and to have done more at Rome then he did there. All the power of the Roman world was bent against Christians; more home-Christians slaine then forraine enemies. All the criminall justice of the world bent upon them; All other mens crimes, even *Neroes* burning of
⁸⁰ Rome, imputed to the Christians. All the wit of the world bent against them; All their Epigrammatists, and Satyrists, having their wits exalted, with rage, with wine, with rewards, to multiply libels, and calumnies, and defamations upon the Christians. All the Mechaniques of that world bent against them; All the Enginiers employed to invent racks and tortures for the Christians. Truly, if I were to work upon Heathen men, Westernne Americans, or Easterne Chinese, for their conversion to Christ, I should scarce adventure to propose to them the histories of the Martyrs of the Primitive Church, because to men that had no taste of Religion before, they
⁹⁰ would rather seeme fables then truths; and I should as soone be beleaved, That a Virgin had a Son, or in any maine Article of our Religion, as that man could inflict, or that man could beare such things, as we are sure the Martyrs in the Primitive Church did. Then God hid the Church; He hid her, in a great part in the Wildernesse,

in Ermitages, and such retirings, singlely one by one; and after in penurious and obscure Monasteries, many of these single Ermits gathering themselves together into one house; when those Monasteries were both Schooles of learning, and shops of Manufactures; they taught and wrought in them; *Nemo cuiquam onerosus*, No man
¹⁰⁰ was a burden to any others, no man fed upon anothers labours, nor drunke the sweat of anothers brow: But, *Operabantur manibus ea, quibus & corpus pasci possit, & à Deo mens impediri non possit*, They laboured in such manufactures, as might sustaine their bodies, and not withdraw their minds from the service of God. So God hid the Church, not that the persecution did not finde and lop off many a great, and top bough, but he hid the roote, and prevented the extirpation of that Tree, which his owne right hand had planted.

August.

Tu absconsio, Thou art my hiding place, sayes the Primitive Church, and so may the Reformed Church say too. For when the
¹¹⁰ Roman Church made this *Latibulum*, this hiding place, this refuge from Persecution, Ermitages and Monasteries, to be the most conspicuous, the most glorious, the most eminent, the richest and most abundant places of the World; when they had drawne these, at first remote corners in the Wildernesse, first into the skirts, and suburbs, then into the body and heart of every great City; when for renew and possession, they will confesse, that some one Monastery of the Benedictines had ten thousand of our pounds of yearly rent; when they were come for their huge opulency to that height, that they were formidable to those States that harboured them, and for their num-
¹²⁰ bers, (other Orders holding proportion with that one) to reckon out of one Order, fifty two Popes, two hundred Cardinals, seven thousand Archbishops and Bishops, and almost three hundred Emperours and Kings, and their children, and fifty thousand declared and approved Saints; when they were come to that over-valuation of their Religious Orders, as to say, That a Monke, a Fryer merited more in his very sleep, or meales, then any secular man, (though a Church-man too) did in his best works, That to enter into any Order of Religion was a second Baptisme, and wrought as much as the first; Their renew, their number, their dignity being come to this, And then their
¹³⁰ viciousnesse, their sensuality, their bestiality, to as great a height and exaltation, as that; yet in the midst of all these, *Tu absconsio mea*,

Reformata

may the Reformed Church say, The Lord was their hiding place, that mourned for this, when they could not helpe, and at all times, and by all meanes that God afforded them, endeavoured to advance a Reformation. And though God exposed them as a wood to be felled, to a slaughter of twenty, of forty, of sixty thousand in a day, yet *Ille absconsio*, He hath beene our hiding place, He hath kept the roote alive all the way; And though it hath beene with a cloud, yet he hath covered us.

Exod. 19.9
40.34

2 Chro. 5.13
Chrysost.

^aActs 1.[9]
^bMat.
24.[30]

Esay 41.14

1 King.
19.14

Brondus in
Apoc. c. 1.
q. 11

¹⁴⁰ God came unto *Moses*, though he came *In caligine Nubis*, *In a thick Cloud*; when *the glory of the Lord* is said to have filled the *Tabernacle*, even that glory was a *Cloud*; And so it was in the second place of his worship too, in *Solomons Temple*, that was filled with a *Cloud*. S. *Chrysostome* when he considered that Christ ascended in a *Cloud*^a, And that he shall returne againe in a *Cloud*^b, *Paternum Currum deligere voluit*, The Son would make use of his Fathers Chariot, and shew mercy, nay shew glory in a *Cloud*, as his Father had done often. The Primitive Church, the Reformed Church, must not complaine of having beene kept under Clouds; for *Ille absconsio*,
¹⁵⁰ God hath made those Clouds their hiding place, and wrapped up the seed, and the roote safe in that *Cloud*. Though the Church were trodden upon like a worme of the earth, yet still she might heare God in that *Cloud*, *Noli timere vermis Iacob*, *Be not afraid thou worme of Iacob*, for *I will keepe thee*, saith the Lord thy Redeemer, the holy *One of Israel*. God hid her then, and hath manifested now, that there was never any time, when he had not some of his to oppose her tyrannie and her Idolatry. They can name no time, when wee cannot name some such; And it would be much harder for them, to name men in every age, that have professed all the doctrines of the present
¹⁶⁰ Roman Church, then for us to finde men that have opposed those points that we oppose. Will they say, that these were too few, to constitute or establish, or give name to a Church? They were never so few, as *Elias* thought there had beene in his time, when he said, *I onely am left*; no nor so few, as God, for *Elias* comfort, named to him, seven thousand; they were more then so, else they could not have found so many to kill, as they did. Howsoever, since so great Schoolemen amongst them as *Alexander Ales*, and so great Canonists amongst them, as Cardinall *Turrecremata*, with many others, (as they

themselves call them) *Gravissimi Theologi*, of the gravest Divines,
¹⁷⁰ *asseveranter affirmant*, do dogmatically affirme, that during the time
 that Christ lay in the Grave, there was no faith, and consequently no
 Church, but onely in One, in the person of the Virgin *Mary*; in
 relation to which it is, that in the Ceremonies of the Church, they put
 out all their Candles but one, in the Church, at that time, to denote
 that all the Apostles lost their faith, and one She alone retained one;
 If the Church were then in one person, they may well afford a Church
 to have consisted of such numbers, as the Lord did hide under his
 wings, all the stormy time of their Persecutions.

Tu absconsio, may the Primitive Church, and the Reformed
¹⁸⁰ Church say, *Thou hast beene our hiding place*, And so must every
 timerous soule too, (for you may remember, that these words are by
 our Expositors ascribed to particular soules in the Church, as well as
 to the Church in generall) every such soule, that for feare of tentations
 in the world, is loth to come abroad from its retirednesse, and venture
 on the publique view, must rely upon that, *Tu absconsio*, The Lord
 is able to hide them, able to cover them.

Iovinian the Heretique whom *S. Hierom* opposed, would needs
 thinke, or at least say, That after Baptisme no man was tempted of
 the Devill: not onely not overcome, but not tempted. But our
¹⁹⁰ Baptisme does not drowne the Devill. *Pauci inter Athletas inex-*
pugnabiles, Few wrastlers that never tooke fall; none that may not,
 since we are all at best, but wrastlers. *Vita hominis piraterium*, sayes
S. Ambrose, what Copy soever he followed. Others read it, *Mans life*
is a warfare; And that is labour enough, and danger enough. But to
 be still upon so unconstant an element as the water, and still pursued
 by Pirats, or consorted with Pirates, is more; and *Vita Piraterium*,
 sayes he, Mans life, every mans life is spent amongst Pirats, pursued
 by them, or consorted with them. The Devill hath not a more subtile
 tentation to ensnare me with, then to bring me to thinke my selfe
²⁰⁰ tentation-prooffe; above tentation. *Nemo diu fortis est*, is excellently
 said by the same Father: No man continues strong against tentations
 long. For when he sees, that some tentations have done him no
 harme, hee growes negligent and slacke towards others. *Infœlix ego!*
victorem me puto, dum capior, Miserable mistaking man that I am!
 I thinke my selfe able to overcome any tentation, and I am overcome

Anima

Chrysost.

Ser. 42

Iob. 7.1

Ambrose

Idem

Hieron.

- even by that tentation of thinking so. I thinke my selfe conquerour, when I am captive, and am chained to the Chariot, when I thinke I sit in it. *Tranquillitas ista tempestas est*, This calme is a storme, this security is a defeat; For, it is one of *David's* heavy imprecations, *Veniat illi laqueus quem ignorat*, ²¹⁰ *Let him be caught in a snare, that he suspected not: Destruction come upon him unawares*, so we read it.
- Psal. 35.8 We are tempted, and it is well that we are so. *Qui non est tentatus, quid scit?* He is an ignorant soule, and knowes nothing, that hath passed no tentations; Nothing at all; not himselfe; *Nescit se homo, nisi tentatione discat se*, Except he be taught in that Schoole, The Schoole of tentations, no man ever comes to know himselfe. So then, *Laqueus est in securitate*; If I be secure, and negligent, that is a snare; But *Laqueus in timore* too, sayes he; It is a snare cast by the Devils owne hand, If I be over-timerous, If upon pretence of hiding my selfe from tentations, I withdraw my selfe from the offices of mutuall society.
- Ecclus. 34.10 ²²⁰ *Tu absconsio*, The Lord will be my hiding place from tentations that attempt me in my calling, but not to hide me from a calling. *Scito quod in medio laqueorum ingrederis*, Know that thou walkest in the midst of snares, but yet thou must walke, walke in a calling. So [9, *F*, as in Vulg.] S. *Chrysostome* reads that; and adds, He does not say, *Vide*, but *Scito*; He does not say, see them, for they are invisible; but know that there are snares, and be wary. And then, as S. *Augustin* sayes of the whole Church, (which was our first Consideration) *Ecclesia Catholica inter tentationes vivit, inter tentationes crescit*, The whole Church is August. in the midst of tentations, but lives and growes up in the midst of them: So, heare thy God say to thy soule, (which is the Consideration that we are now upon) *Son of man, though bryars and thornes be with thee, though thou dwell among Scorpions, bee not afraid of their words, nor dismaid with their lookes*. Proceed in a lawfull calling, and God shall hide thee though with his Clouds: And though he cover thee with a cloud of poverty, with sicknesse, with disgrace, and if he see no other cover safe, cover thee with the cloud of death, and the grave, all is to cover thee from the Tempter, and thereby to preserve thee for himselfe, which is our second part, *Thou art my*
- Ezek. 2.6 ²³⁰ *hiding place, Thou shalt preserve me from trouble*.
- 2 Part If wee content our selves with that word which our Translators Trouble have chosen here, *Trouble, (Thou shalt preserve me from Trouble)*

we must rest in one of these two senses; Either that God shall arme, and indue those that are his, with such a constancy, as those things that trouble others, shall not trouble them, but, *As the sufferings of Christ abound in them, so their consolation also aboundeth by Christ, As unknowne, and yet well knowne, as dying, and behold we live, as sorrowfull yet alwayes rejoycing, as poore yet making many rich, as having nothing, and yet possessing all things*; For, God uses both
²⁵⁰ these wayes in the behalfe of his servants; sometimes to suspend the working of that that should worke their torment, as he suspended the rage of the Lyons for *Daniel*, and the heat of the fire in the furnace, for the others; Sometimes by imprinting a holy stupefaction, and unsensiblenesse in the person that suffers, So *S. Laurence* was not onely patient, but merry and facetious when he lay broyling upon the fire, and so we reade of many other Martyrs, that they have beene lesse moved, lesse affected with their torments, then their Executions, or their Persecutors have beene, That which troubled others never troubled them; Or els the phrase must have this sense, That
²⁶⁰ though they be troubled with their troubles, though God submit them so far, to the common condition of men, that they be sensible of them, yet he shall preserve them from that trouble so, as that it shall never overthrow them, never sinke them into a dejection of spirit, or diffidence in his mercy; They shall finde stormes, but a stout and strong ship under foote; They shall feelee Thunder and lightning, but garlands of triumphant bayes shall preserve them; They shall be trodden into the earth with scornes and contempts, but yet as seed is buried, to multiply to more. So far this word of our Translators assists our devotion, *Thou shalt preserve me from trouble*, Thou shalt
²⁷⁰ make me unsensible of it, or thou shalt make me victorious in it.

But the Originall word *Tzur* hath a more peculiar sense; It signifies a straite, a narrownesse, a difficulty, a distresse; *I am distressed for thee, my brother Ionathan*, sayes *David*, in this word, when he lamented his irremediable, his irrecoverable death. So is it also, *Pangs have taken hold of me, as the pangs of a woman that travaileth*. And so the word growes to signifie, *Acie[m] gladii*, *Thou hast turned the edge of the sword*, and to signifie the top and precipice of a rock; *He clave the rocks in the wilderness*. So that the word expresses *Angustiam*, narrownesse, pressure, precipitation, inextricablenesse, in a

2 Cor. 1.5
6.9

Perplexity
2 Sam. 1.26

Esa. 21.3

Psal. 89.43
Psal. 78.15

²⁸⁰ word, (that will best fit us) Perplexity; and, *The Lord shall preserve me from perplexity*; And this may the Church, and this may every good soule comfort it selfe in, *Thou shalt preserve me from perplexity*.

*Ecclesia
Primitiva*

Consider it first in the Church, and then in our selves; and first in the Primitive, and then in the reformed Church. When God had brought his Church, *ex abscondito*, from his hiding place, from poverty, and contempt, and solitarinesse, and glorified it in the eyes of the world, by many royall endowments and possessions, with which Princes (then become Christians) and other great persons, piously and graciously invested her, though these were tentations to

²⁹⁰ aspire to greater, yet God preserved her from perplexities of all kinds; from perplexing of Princes with her claims, that they might not marry, nor make leagues, nor levy Armies, but by her permission. The Church called nothing her own, but that which God had called His, and given her, that is, Tithes: All the rest, shee acknowledged to have received from the bounty of pious benefactors. This was her

Psal. 18.2

plea, *The Lord is my rock, and my fortresse, and my deliverer, my strength, my buckler, and my high tower*. In all this Inventory, in all this Armory, and furniture of the Church, there is never a sword; Rocks, and fortresses, and bucklers, and Towers, but no sword, no

Ambrose

³⁰⁰ materiall sword in the Churches hand; *Arma nostra preces & fletus*; The Church fought with nothing but prayers and teares. And as God delivered her from these perplexities, from perplexing the affayres of Princes with her interest in their government; so he delivered her from any perplexities in her own government. No usurpation, no offer of any Prince that attempted to invade or violate the true right of the Church, no practise of any Heretiques, how subtile, how potent soever, though they equalled, though they exceeded the Church in number, and in power, (as at some times the Arians did) ever brought the Church to a perplexitie, or to an apprehension of any

³¹⁰ necessitie, of yeelding to sacrilegious Princes, or to irreligious Heretiques in any point, to procure their peace, or to enjoy their rest, but still they kept the dignitie of Priesthood intire, and still they kept the truth of the Christian Religion intire; no perplexity how they should subsist if they were so stiffe, ever brought them to †goe lesse† to any prevarications, or modifications, either in matter of Religion towards Heretiques, or in the execution of their religious function

towards sacrilegious usurpers. So God preserved the Primitive Church from perplexitie; shee was ever thankfull and submisse towards her benefactors; shee was ever erect and constant against usurpers. And
³²⁰ this preservation from perplexity, we consider in the reformed Church also.

When the fulnesse of time was come, and that Church which lay in the bowels of the putative Church, the specious Church, the Romane Church, that is, those soules which groaned and panted after a Reformation, were enabled by God to effect it; when the Iniquity of Babylon was come to that height, That whereas at first they tooke of Almes, afterwards *Monachi emunt & Nobiles vendunt*, Monkes bought, and Lords sold, nay Monasteries bought, and the Crowne sold; when they went so far, as to forge a Donation of
³³⁰ *Constantin*, by which they laid hold upon a great temporall state, and after that so much farther, as to renounce the Donation of *Constantin*, by which, for a long time, the Roman Church claimed all their temporall state, *S. Peters* patrimony, and so, at last came to say, That all the states of all Christian Princes are held of the Church, and really may be, and actually are forfeited to her, and may, at her pleasure, be re-assumed by her; when for the art and science of Divinity it selfe, they had buried it in the darknesse of the Schoole, and wrapped up that that should save our soules, in those perplexed and inextricable clouds of Schoole-divinitie, and their Schoole-divinitie subject
³⁴⁰ to such changes, as that a Jesuit professes, that in the compasse but of thirty yeares, since *Gregory de Valentia* writ, *Verè dici possit, novam quodammodo Theologiam prognatam esse*, We may truly say, that we have a new art of Divinity risen amongst us; The Divinity of these times, sayes he, is not in our Church the same that it was thirty yeares since; since all parts of the Christian Church were so incensed, both with their heresie, and their tyranny, as that the Greeke Church, which generally they would make the world beleeve, is absolutely as they are, is by some of their own Authors confessed to be more averse from them, and more bitter against them, then *Luther* or *Calvin*;
³⁵⁰ since upon all these provocations, God was pleased to bring this Church, the Reformed Church, not onely to light, but to splendor, He hath preserved this Church from perplexities. If they say, we are perplexed with differences of opinions amongst our selves, let this

*Ecclesia
Reformata*

Hieron. Ep.
ad Demetr.

Tanner. in
Aquin. p. 1
ad Lector.

Stenartius
Ep. Dedic.
ante
Calecam.

satisfie them, that we doe agree all, in all fundamentall things: And that in things much nearer the foundation, then those in which our differences lie, they differ amongst themselves, with more acrimony and bitternesse, then we doe. If they thinke to perplex us with the Fathers, we are ready to joyne that issue with them; where the Fathers speak unanimously, dogmatically, in matters of faith, we are content
³⁶⁰ to be tried by the Fathers. If they thinke to perplex us with Councils, we will goe as farre as they in the old ones, and as farre as they for meeting in new Councils, if they may be fully, that is, Royally, Imperially called, and equally proceeded in, and the Resolutions grow and gathered there upon debatements, upon the place, and not brought thither upon commandment from Rome. If there be no way but Force and Armes, if they will admit no triall but that, God bee blessed that keepes us from the necessity, but God bee blessed also that he preserves us from perplexity, or not being able to defend his cause, if he call us to that triall. And therefore let them never call it a
³⁷⁰ Perplexity in us, let them never say that we know not what to doe, when we acknowledge the Church of Rome to be truly a Church: for the Pest-house is a house, and theirs is such a Church; But the Pest-house is not the best ayre to live in, nor the Romane Church the best Church to die in. *Thou hast preserved me from perplexities*, may the Primitive Church say, and so may the Reformed too, and so also may every particular soule say, which is a Consideration, that from the beginning we proposed for every Part, and are now come to it in this.

Anima

When we were upon this consideration in our former Part, we
³⁸⁰ shewed you, that no over-tender or timorous soule, might hide it selfe in a retired life, from the offices of society, but though every patricular age bring a new sin with it, every complexion a new sin, every occupation a new sin, every friend a new sin, that must be loved for his sake, yet *Para te foro*, Thou art bound to come abroad, and trust upon Gods hiding thee there from tentations, and so assure thy self that he will preserve thee from perplexities. Now, wee consider in the Schoole, Perplexities, which are such onely by mis-understanding; and Perplexities, which are such in the true nature of the thing. Those of the first kinde, perplexities in a mis-understanding, should
³⁹⁰ fall upon no man; perplexities of the second kinde, in the nature

of the thing it selfe, can fall upon no man. Of the first kinde, this is an example, A man sweares to conceale all his friends secrets, and he tells him of a treasonable purpose against the State; Either way he must offend; Against his oath if he reveale it, or against his Allegiance, if he doe not. This is no perplexity; for in a right understanding he must know, that such an Oath bindes not. Of the second kinde there was an example in *Origen*, who must, by the commandement of the Persecutor, either offer sacrifice to an Idol, or prostitute his body to an abominable abuse with another man. Which should he
⁴⁰⁰ doe? Neither. God gives a man an issue in such cases, by death; *Et vitam potius finire debet quàm maculare*, He is bound to give his life, rather then to staine his life. This timorous soule then feares where no feare is. He would hide himselfe, he is loath to come into the world, because he thinks hee must needs sin. Hee needs not. Is there a necessity laid upon him, that he must die as rich as the richest of his profession, and that he cannot doe without sin? That he must leave his wife such a Joynture, and his children such Portions, and all that he cannot doe without sin? First, all that he may doe without sin: We have seene in all Professions honest men die as rich, as
⁴¹⁰ dishonest. If thou do not, he that hath said, *There is no man that hath left wife or children for my sake, but shall have a hundred fold here, and everlasting life*, (which is a blessed Codicil to a Will that was abundant before) will also say, There is no man that hath left wife and children poore for my sake, but I will enlarge my providence upon them even in this life, and my glory in the next: And this was our second Part, considered in the Church and in our selves, *Thou shalt preserve, &c.*

August.

Mark 10.29

There remaines yet a third Part, that as God hides us from tentations, that they reach us not; or preserves us from intricacies, and
⁴²⁰ perplexities, so that they hurt us not; so if they doe, yet he *compasses us with a joyfull Deliverance*, (as our former) or *with songs of Deliverance*, as this Translation hath it, that is, imprints in us a holy certitude, a faire assurance, that he will never forsake us; And this voyce we may heare from the Church first, and then from every particular soule; for, to both, (as we have told you all the way) doe all the parts of this Psalme appertaine.

3 Part

Compass

As it is an exaltation of Gods indignation, when he is said to

- Lament 3.5 *Compassse* by way of siege, (so Jerusalem complaines, *He hath buildd against me, he hath compassed me with gall and travell, he hath*
- Esay 29.3 ⁴³⁰ *hedged me about, that I cannot get out; So God threatens, I will camp against thee round about, and I will lay siege against thee*) for this intimates such a displeasure of God, as that he does not onely leave us succourlesse, joylesse, comfortlesse in our selves, but cuts off those supplies which might relieve us; He compasses us, he besieges us, hee camps round about us, that no reliefe can enter; so when his love and mercy is expressed in this phrase, that he *compasses* us, it signifies both an intire mercy, that no enemy shall break in in any part, whilst he doth *compassse* us, and a permanent and durable mercy, that as no force of the enemy, so no wearinesse in himselfe, shall make ⁴⁴⁰ him discontinue his watches, or his guard over us, but that he will *compassse* us still.
- Psal. 89.8 *Thy faithfulnessse is round about thee*, sayes *David* to God; that is our first comfort, that God compasses himselfe with his owne faithfulnessse, that is, is never unmindfull of his owne promises, and purposes; And then, *He is round about our habitations*; God compasses himselfe with his owne faithfulnessse, and then, he compasses us with himselfe: That as Satan told God one day after another, *Circuivi terram, & perambulavi eam, I have compassed the earth, and walked it round*, but could never say that he had broke into *Iobs* quarter, for ⁴⁵⁰ hee found the impossibility in that, *The Lord had made a hedge about him*, Where note that Gods first care is of the man; and the soule is the man; first *a hedge about him*, and then, *about his house, and about all that he had, on every side*; So day after day we shall finde arguments to establish our hearts in hope, that the Lord hath compassed us, and nothing shall breake in so, as to take us from him; but God shall say to us, as to his former people, *Leva in circuitu oculos tuos, Lift up thine eyes round about, and behold*, (which is one great comfort, that he enables us to see and to know our enemies, to discern a tentation to be a tentation) *Omnes isti congregati sunt, All* ⁴⁶⁰ *these gather themselves together, and come to thee*, (which is another assistance, that when we see our enemies multiply, and that there is none that fighteth for us, but onely thou O God, we make a more present recourse to him) But, *Vivo ego dicit Dominus, As I live saith the Lord, Velut ornamento vestieris, thou shalt surely cloathe thee*
- Esay 49.18

with them all as with an ornament, and binde them on thee as a Bride doth; (which is the fulnesse of the mercy, That as in another place, he promises his children, *Panis vester sunt*, your enemies shall be your Bread, you shall feed upon your enemies; So here hee makes our enemies, even our spirituall enemies, our Cloathes, and more then
⁴⁷⁰ that, our Jewels, our Ornaments, wee shall bee the stronger, the warmer, the richer, by tribulations, and tentations, having overcome them, as we shall, if the Lord compasse us, if he continue his watch-fulnesse over us) And that *David* sayes here, first in the Churches behalfe.

Numb. 14.9

God from the beginning carried a wall about his Church, in that assurance, *Portæ inferi, The gates of hell shall not prevaile against it.* The Gentiles, the Philosophers that were without the Church, found a party, Traitors, Conspirators within, The Heretiques; and all these led and maintained by potent Princes that persecuted the Church;
⁴⁸⁰ The gates of hell were all opened, and issued all her forces, but *Non prævaluerunt*, they never prevailed. The Arians were sometimes more then the true Christians in all the world: The Martyrians, a sect that affected the name of Martyrdome, could name more Martyrs then the true Church could, but *Evanuerunt*, yet they vanished: The Emperours of Rome persecuted the Bishops of Rome to death, yet when we looke upon the reckoning, the Emperors died faster then Bishops. *Thou hast compassed me*, sayes the Primitive Church, and so sayes the Reformed too.

Primitiva
 Mat. 16.18

Princes that hated one another have joyned in leagues against the
⁴⁹⁰ Religion, Princes that needed their Subjects, have spent their Subjects by thousands, in Massacres, to extinguish the Religion; Personall Assasinsates, Clandestine plots by poyson, by fire, by water have been multiplied against Princes that favour the Religion; Inquisitions, Confiscations, Banishments, Dishonours have overflowne them that professe the true Religion; and yet the Lord compassing his Church, she enjoyes a holy certainty, arising out of these testimonies of his care, that she shall never be forsaken. And this may every good soule have too.

Reformata

God comes to us without any purpose of departing from us againe;
⁵⁰⁰ For the Spirit of life that God breathed into man, that departs from man in death; but when God had assumed the nature of man, the

Anima

God-head never parted from that nature; no, not in death; When Christ lay dead in the grave, the God-head remained united to that body and that soule, which were dis-united in themselves; God was so united to man, as that he was with man, when man was not man, in the state of death. So when the Spirit of God hath invested, compassed thy soule, and made it his by those testimonies, that Spirit establishes it in a kinde of assurance that he will never leave it. Old Rome had (as every City amongst the Heathen had) certaine gods
⁵¹⁰ which they called their Tutelar gods, gods that were affected to the preservation of that place; But they durst never call upon those gods, by their proper names, for feare of losing them; lest if their names should bee knowne by their enemies, their enemies should winne away their gods from them, by bestowing more cost, or more devotion towards them then they themselves used. So also is it said of them, that when they had brought to Rome a foraigne god, which they had taken in a conquered place, Victory, they cut the wings of their new god Victory, lest he should flie from them againe. This was a misery, that they were not sure of their gods when they had them. We are;
⁵²⁰ If he once come to us, he never goes from us, out of any variablenesse in himselfe, but in us onely; That promise reaches to the whole Church, and to every particular soule, *Thy Teachers shall not bee removed into a corner any more, but thine eye shall see thy Teachers*, which in the Originall (as is applyably to our present purpose, noted by *Rabbi Moses*) is, *Non erunt Doctores tui alati*, Thy Teachers shall have no wings, They shall never flie from thee, and so the great Translation reads it, *Non avolabunt*. As their great god, Victory, could not flie from Rome, so after this victory which God hath given his Church in the Reformation, none of her Teachers should flie to,
⁵³⁰ or towards Rome. Every way that God comes to us, he comes with a purpose to stay, and would imprint in us an assurance that he doth so, and that Impression is this Compassing of thy soule, *with songs of deliverance*, in the signification and use of which word, we shall in one word conclude all.

Songs

Lament.

2.19

God hath given us this certitude, this faire assurance of his perpetuall residence with us, in a word of a double signification; The word is *Ranan*, which signifies Joy, exultation, singing; But it hath another sense too. *Arise, Cry out in the night*. And, *Attend unto my*

cry, which are voyces far from singing. This God meanes therein, That
⁵⁴⁰ though he give us that comfort to sit and sing of our Deliverance, yet
 hee would not have us fall asleepe with that musique, but as when
 we contemplate his everlasting goodnesse, wee celebrate that with a
 constant Joy, so when we looke upon our owne weaknesse and un-
 worthinesse, we cry out, *Wretched men that wee are, who shall deliver*
us from this body of death? For though we have the Spirit of life
 in us, we have a body of death upon us. How loving soever my soule
 be, it will not stay in a diseased body; How loving soever the Spirit
 of life be, it will not stay in a diseased soule. My soule is loath to goe
 from my body, but sicknesse and paine will drive it out; so will sinne,
⁵⁵⁰ the Spirit of life from my soule. God compasses us with Songs of
 Deliverance, we are sure he would not leave us; But he compasses
 us with Cries too, we are afraid, we are sure, that we may drive him
 from us. Pray we therefore our Lord of everlasting goodnesse, That
 he will be our Hiding-place, That hee will protect us from tentations
 incident to our severall Callings, That hee will preserve us from
 troubles, preserve us from them, or preserve us in them, preserve us
 that they come not, or preserve us that they overcome not; And that
 hee will compasse us, so as no enemy find overture unto us, and com-
 passe us with songs, with a joyfull sense of our perseverance, but yet
⁵⁶⁰ with cries too, with a solicitous feare, that that multiplicity and
 hainousnesse of our sins may weary even the incessant and inde-
 fatigable Spirit of comfort himselfe, and chase him from us.

Psal. 17.1

[Rom. 7.24]

Number 16.

Preached upon the Penitentiall Psalmes.

PSAL. 32.8. *I WILL INSTRUCT THEE, AND
TEACH THEE IN THE WAY WHICH THOU
SHALT GOE, I WILL GUIDE THEE WITH
MINE EYE.*

THIS VERSE, more then any other in the Psalme, answers the Title of the Psalme. The title is, *David's Instruction*; and here in the Text it is said, *I will instruct thee, and teach thee, in the way thou shalt goe*. There are eleven Psalmes that have that Title, *Psalmes of Instruction*; The whole booke is *Sepher Tehillim, The booke of prayes*; and it is a good way of praying God, to receive Instruction, Instruction how to praise him. Therefore doth the holy Ghost returne so often to this Catechisticall way, Instruction, Institution, as to propose so many Psalmes, expresly under that Title purposely to that use. In one of those, The manner how Instruction should be given, is expressed also; It must be in a loving manner, for the Title is *Canticum Amorum*, A song of love for Instruction. For *Absque prudentia, & benevolentia, non sunt perfecta consilia*: True Instruction is a making love to the Congregation, and to every soule in it; but it is but to the soule. And so when S. Paul said, *He was mad for their sakes, Insanivit Amatoriam insaniam*, sayes Theophylact, S. Paul was mad for love of them, to whom he writ his holy love-letters, his Epistles. And thereupon doe the Rabbins call this Psalme, *Leb David, Cor Davidis*, The opening and powring out of *David's* heart to²⁰ them, whom he instructs. Wee have no way into your hearts, but by sending our hearts. The Poets counsell is, *Vt ameris, ama*, If thou wouldst be truely loved, doe thou love truely; The holy Ghosts precept

Psal. 45
Bernard

upon us is, *Vt credaris, crede*, That if we would have you beleeve, wee beleeve our selves. It is not to our Eloquence that God promises a blessing, but to our sincerity, not to our tongue, but to our heart: All our hope of bringing you to love God, is in a loving and hearty maner to propose Gods love to you. The height of the Spouses love to Christ, came but to that, *I am sicke of love*: The love of Christ went farther, To die for love. *Love is as strong as death*; but nothing else is as
³⁰ strong as either; and both, Love and Death, met in Christ. How strong and powerfull upon you then should that Instruction be, that comes to you from both these, The Love and Death of Christ Jesus? and such an Instruction doth this text exhibite, *I will instruct thee, and teach thee in the way in which thou shalt goe, I will guide thee with mine eye*. God so loved the world, as that he sent his Sonne to die: The Sonne being dead so loved the world, as that he returned to that world againe; and being ascended, sent the holy Ghost to establish a Church, and in that Church, *Vsque ad consummationem*, till the end of the world, shall that holy Spirit execute this Catechistical Office, *He shall instruct thee, and teach thee in the way which*
⁴⁰ *thou shalt goe, He shall guide thee with his eye*.

Cant. 2.5
8.6

Though then some later Expositors have doubted of the person, who doth this Office, *To Instruct*, who this *I* in our Text is, because the Hebrew word *Le David*, is as well *Davidis*, as *Davidi*, An Instruction from *David*, as an Instruction to *David*, and so the Catechist may seeme to be *David*, and no more; yet since this Criticisme upon the word, *Le David*, argues but a possibility that it may, and not a necessity that it must be so, wee accompany S. *Hierome*, and indeed the whole body of the Fathers, in accepting this Instruction from God
⁵⁰ himselfe, it is no other then God himselfe that sayes, *I will instruct thee, &c*. No other then God himselfe can undertake so much as is promised in this text. For here is first, a rectifying of the understanding, *I will instruct thee*, and in the Originall there is somewhat more then our Translation reaches to; It is there, *Intelligere faciam te, I will make thee understand*. Man can instruct, God onely can make us understand. And then it is *Faciam te*, I will make Thee, Thee understand; The worke is the Lords, The understanding is the mans: for God does not worke in man, as the Devill did in Idols, and *In Pythonissis*, and *In Ventriloquis*, in possest persons, who had no

Divisio

⁶⁰ voluntary concurrence with the action of the Devill, but were meere-
 ly Passive; God works so in man, as that he makes man worke too,
Faciam Te, I will make Thee understand; That that shall be done
 shall be done by mee, but in Thee; the Power that rectifies the act is
 Gods, the Act is mans; *Faciam te*, sayes God, I will make thee, thee,
 every particular person, (for that arises out of this singular and dis-
 tributive word, *Thee*, which threatens no exception, no exclusion)
 I wil make every person, to whom I present Instruction, capable of
 that Instruction, and if he receive it not, it is onely his, and not my
 fault. And so this first part is an Instruction *De credendis*, of such
⁷⁰ things, as by Gods rectifying of our understanding, we are bound to
 beleeve. And then in a second part, there followes a more particular
 Instructing, *Docebo*, *I will teach thee*, And that *In via*, *In the way*; It
 is not onely *De via*, To teach thee, which is the way, that thou maiest
 finde it, but *In via*, How to keepe the way, when thou art in it; He
 will teach thee, not onely *Vt gradiaris*, That thou maiest walke in it,
 and not sleepe, but *Quo modo gradieris*, How thou mayest walke in
 it, and not stray; And so this second part is an Institution *De agendis*,
 of those things, which, thine understanding being formerly rectified,
 and deduced into a beliefe, thou art bound to do. And then in the
⁸⁰ last words of the text, *I will guide thee with mine eye*, there is a third
 part, an establishment, a confirmation, by an incessant watchfulnesse
 in God; He will consider, consult upon us, (for so much the Originall
 word imports) He will not leave us to Contingencies, to Fortune, no
 nor to his owne generall Providence, by which all Creatures are uni-
 versally in his protection, and administration, but he will ponder us,
 consider us, study us; And that with his eye, which is the sharpest,
 and most sensible organ and instrument, soonest feeles, if any thing
 be amisse, and so inclines him quickly to rectifie us; And so this third
 part is an Instruction *De sperandis*, it hath evermore a relation to the
⁹⁰ future, to the constancy and perseverance of Gods goodnesse towards
 us; to the end, and in the end, he will guide us with his eye: Except
 the eye of God can be put out, we cannot be put out of his sight, and
 his care. So that, both our freight which we are to take in, that is,
 what we are to beleeve concerning God; And the voyage which we
 are to make, how we are to steere and governe our course, that is,
 our behaviour and conversation in the houshold of the faithfull; And

then the Haven to which we must goe, that is, our assurance of arriving at the heavenly Jerusalem, are expressed in this Chart, in this Map, in this Instruction, in this Text, *I will instruct thee, and teach thee in the way which thou shalt goe, I will guide thee with mine eye.* And when you have done all this, Beleeved aright, and lived according to that beliefe, and died according to that life, in the last voyce *Surgite*, you shall finde a *Venite*, as soone as you are called from the dust of the grave, you shall *Enter into your Masters joy*, and be no more called *servants*, but *friends*, no more *friends*, but *sons*, no more *sons* but *heires*, no more *heires*, but *coheires* with the only Son of God, no more *coheires*, but *Idem Spiritus, The same Spirit with the Lord.*

First then, the office which God by his blessed Spirit, through us, in his Church, undertakes, is to Instruct. And this being done so by God himselfe, God sending his Spirit, his Spirit working in his Ministers, his Ministers labouring in his Church, it is strange that S. *Paul* speaking so, in the name of God, and his Spirit, and his Ministers, and his Church, should be put to intreat his hearers, To suffer a word of exhortation. Yet he is; *I beseech yee, brethren, suffer a word of Exhortation.* And the strangenesse of the case is exalted in this, that the word there is *παρακλήσεως, Solatii*, and so the Vulgat reads it, and justly, *Vt sufferatis verbum solatii, I beseech yee to suffer a word of Comfort.* What will yee heare willingly, if yee doe not willingly heare words of Comfort? With what shall we exercise your holy joy and chearfulnesse, if even words of Comfort must exercise your patience? And yet we must beseech you to suffer, even our words of comfort; for, we can propose no true comfort unto you, but such as carries some irkesomenesse, some bitterness with it; we can create no true joy, no true acquiescence in you, without some exercise of your patience too. We cannot promise you peace with God, without a war in your selves, nor reconciliation to him, without falling out with your selves, nor eternall joy in the next world, without a solemne remorse for the sinfull abuses of this. We cannot promise you a good to morrow, without sending ye backe to the consideration of an ill yesterday; for your hearing to day, is not enough, except ye repent yesterday. But yet, though with S. *Paul* we be put to beseech you, *Vt sufferatis*, That ye would suffer Instruction, though we must

1 Part
Instruct

Heb. 13.22

sometimes exercise your patience, yet it is but *verbum instructionis*, a word of Instruction; and though Instruction be Increpation, (for as the word is *Solatum*, Comfort, (so we have told you it is) it is Increpation too, for all true comfort hath Increpation in it) yet it may easily be suffered, because it is but *verbum*, but a word, a word and away. We would not dwell upon increpations, and chidings, and ¹⁴⁰ bitternesses; we would pierce but so deepe as might make you search your wounds, when you come home to your Chamber, to bring you to a tendernesse there, not to a palenesse or blushing here. Wee never stay so long upon denouncing the judgements of God, but that we would, as faine as you, be at an end of that Paragraph, of that period, of that point, that we might come into a calme, and into a Lge-shore, and tell you of the mercies of God in Christ Jesus. You may suffer Instruction, though Instruction be increpation, for it is but a word of instruction, we have soone done; and you may suffer them, because they are but *Verba*, not *Verbera*, They are but words, and not blowes. ¹⁵⁰ It is not *Traditio Satanæ*, a delivering you up to Satan, it is not the confusion of face, nor consternation of spirit, nor a jealousie and suspicion of Gods good purpose upon you, that we would induce by our Instruction, though it be Increpation, but onely a sense of your sins, and of the Majesty of God violated by them, and so to a better capacity of this Instruction, which the Holy Ghost here presents, *In credendis*, in those things which you are bound to beleeve; of which his first degree is, *Intelligere te faciam*, He will make ye understand, he will worke upon your understanding, for, so much (as we noted to you at first) doth that word, which we Translate here, *I will In-* ¹⁶⁰ *struct thee*, comprehend.

In intellectu
Heb. 11.6

Oportet accedentem credere; The Apostle seemes to make that our first step, *Hee that comes to God, must beleeve*. So it is our first step to God, To beleeve, but there is a step towards God, before it come to faith, which is, to understand; God works first upon the understanding. God proceeds in our conversion, and regeneration, as he did in our first Creation. There man was nothing; but God breathed not a soule into that nothing; but of a clod of earth he made a body, and into that body infused a soule. Man in his Conversion, is nothing, does nothing. His bodie is not verier dust in the grave, till a ¹⁷⁰ Resurrection, then his soule is dust in his body, till a resuscitation

by grace. But then this grace does not worke upon this nothingnesse that is in man, upon this meere privation; but Grace finds out mans naturall faculties, and exalts them to a capacity, and a susceptible-nesse of the working thereof, and so by the understanding infuses faith. Therefore God begins his Instruction here at the understanding; and he does not say at first, *Faciam te credere*, I will make thee to beleieve, but *Faciam te intelligere*, I will make thee understand.

That then being Gods Method, To make us understand, certainly those things which belong to our Salvation, are not *In-intelligibilia*,¹⁸⁰ not In-intelligible, un-understandable, un-conceivable things, but the Articles of faith are discernible by Reason. For though Reason cannot apprehend that a Virgin should have a Son, or that God should be made Man and dye, if we put our Reason primarily and immediately upon the Article single, (for so it is the object of faith onely) yet if we pursue Gods Method, and see what our understanding can doe, we shall see, that out of ratiocination and discourse, and probabilities, and very similitudes, at last will arise evident and necessary conclusions; such as these, That as there is a God, that God must be worshiped according to his will, That therefore that will of God¹⁹⁰ must be declared and manifested somewhere, That this is done in some permanent way, in some Scripture, which is the Word of God, That this booke, which we call the Bible, is, by better reasons then any others can pretend, that Scripture; And when our Reason hath carried us so far, as to accept these Scriptures for the Word of God, then all the particular Articles, A Virgins Son, and a mortall God, will follow evidently enough. And then those two Propositions, *Mysteria credenda ut intelligantur*, Mysteries of Religion must be beleaved before they be understood, and *Mysteria intelligenda ut credantur*, Mysteries of Religion must be understood before they can²⁰⁰ be beleaved, will be all one; For God exalts our naturall facultie of understanding by Grace to apprehend them, and then to that submission and assent, which he by grace produces out of our understanding, by a succeeding and more powerfull Grace he sets to the Seale of Faith. Waite thou therefore upon God, his way; present unto him an humble and a diligent understanding; conclude not too desperately against thy selfe, if thou have not yet attained to all degrees of faith, but admit that preparation, which God offers to thine

Tertul.

understanding, by an assiduous and a sedulous hearing; for a narrower faith that proceeds out of a true understanding, shall carry thee farther then a faith that seemes larger, but is wrapped up in an ²¹⁰ implicite ignorance; no man beleeves profitably, that knows not why he beleeves. The subject then, that this worke is wrought in, is that faculty, mans understanding; There God begins in the Instruction of this text, Thou shalt understand, Thou shalt; The act shall be thine, but yet, the power is mine, *faciam te, I will make thee understand*, which is another Consideration in this part.

Faciam

God doth not determine his promise here, in a *Faciam ut intelligas*, I will cast an understanding upon thee, I will cause an understanding to fall upon thee, but it is *faciam te intelligere, I will make thee* ²²⁰ *to understand*, Thou shalt be an Agent in thine own salvation. When God made the Asse speake under *Balaam*, God went not so far as this first step, (not to the *faciam ut intelligas*) he imprinted, infused no understanding in that Beast. When God suffers the hypocrite to praise him, he imprints no understanding; Here is a *Frustra colunt*, It is a worship that is no worship, when it is with the lips onely, and the heart far off. So when a Papist cryes *Templum domini, Templum domini*, Visibility of a Church, Infallibility in a Church, here is no understanding; He pretends to beleieve as the Church beleeves, but he knowes not what the Church beleeves; no, nor he ²³⁰ neither upon whom he relies for his Instruction, his Priest, his Confessor. They are deceived that thinke every Priest or Jesuit, that comes hither, knowes the Tenets of that Church; it is a more reserved, a more perplexed, a more involved matter then so. To contract this Consideration, when a Preacher speaks well, and destroys as fast by his ill life, as he builds by his good doctrine, here is no understanding neither. *A good understanding have all they that keepe the Commandements*; not all they that preach them, but that keepe them: It is all they, and onely they. There is no other assurance but that; *Hereby we are sure that we know him, if we keepe* ²⁴⁰ *his Commandements*. This is our *Criterion*, and onely this; hereby we know it, and by nothing els. So that as *he that is slothfull in his worke, is even the brother of him that is a great waster*; So he that builds not with both hands, life and doctrine, is slothfull in his worke. He that preaches against sin, and doth it, *Instruit dominum*

[Mar. 7.7]

[Jer. 7.4]

Psal. 111.10

1 Joh. 2.3

Pro. 18.9

Chrysost.

quomodo eum condemnet, He doth not so much teach his Auditory, how to scape condemnation, as teach God how to condemne him. In these cases there is no understanding at all; In the case of the Asse, and the hypocrite, and the blind Romanist, and the vicious Preacher. In some other cases, there is understanding given, but
²⁵⁰ without any concurrence, any cooperation of man, as in those often visions, and dreames, and manifestations of God, to the Prophets, and his other servants; There was a *faciam ut intelligas*, God would make his pleasure knowne unto them, but yet not as in this Text, where God makes use of the man himselfe for his own salvation. But yet it is God, and God alone that does all this, that rectifies our understanding, as well as that establishes our faith. It is my soule that sayes to mine eye, *faciam te videre*, I will make thee see, and my soule that sayes to mine eare, *faciam te audire*, I will make thee heare, and without that soule, that eye and eare could no more see
²⁶⁰ nor heare, then the eyes and eares of an Idol; so it is my God that sayes to my soule, *faciam te intelligere*, I will make thee understand. And therefore as thou art bound to infinite thankesgivings to God, when he hath brought thee to faith, to forget not thy tribute by the way, to blesse and magnifie him, if he have enlarged thy desire of understanding, and thy capacity of understanding, and thy meanes of understanding; for, as howsoever a man may forget the order of the letters, after he is come to reade perfectly, and forget the rules of his Grammar, after he is come to speake perfectly, yet by those letters, and by that Grammar he came to that perfection; so, though
²⁷⁰ faith be of an infinite exaltation above understanding, yet, as though our understanding be above our senses, yet by our senses we come to understand, so by our understanding we come to beleewe. And though the Holy Ghost repeat that more then once, *Domine quis credidit? Lord who beleeves our report?* And that, *Shall the sonne of Man finde faith upon earth when he comes?* though he complain of want of faith, yet he multiplies infinitely that complaint for want of understanding, and there are ten *Non intelligunt* for one *Non credunt*, ten increpations, that his people did not understand, for one that they did not beleewe; because, though faith be a nobler operation,
²⁸⁰ God takes it alwayes worst in us, to neglect those things which are nearest us, as he doth to neglect the ordinary and necessary duties of

[Isa. 53.1;
 John 12.38;
 Rom. 10.16]
 [Luke 18.8]

Religion, and search curiously into the unrevealed purposes of his secret counsails. And this Instruction to the understanding, he seemes in this text to extend to all, for this singular word, *Te*, I will make *Thee*, Thee to understand, includes no exclusion, but is an offer, a promise to all, which is our other and last Consideration in this first part.

Te

In this consideration, let us stop a little upon this question, why the Scriptures of God more then any other booke, doe still speake in this singular person, and in this familiar person? still *Tu*, and *Tibi*, and *Te*; *Thou* must love God, God speaks to *thee*, God hath care of *thee*. Certainly in those passages, which are from lower persons to Princes, no Author is of a more humble, and reverentiall, and ceremoniall phrase, then the phrase of the Scripture is. Who could goe lower then *David* to *Saul*, that calls himselfe a *flea*, and a *dead dogge*? Who could goe higher, then *Daniel* to *Nebuchadnezzar*, O King, *thou art King of Kings; In all places, the children of men, the beasts of the field, the fowls of the ayre are given into thy hand; Thy greatness reacheth to heaven, and thy dominions to the ends of the earth.*

1 Sam. 24.14

2 Sam. 9.8

Dan. 2.37

Dan. 4.22

Gen. 33.3

²⁹⁰ So is it also in persons nearer in nature, and nearer in ranke; *Iacob bowes seaven times to the ground*, in the presence of his brother *Esau*, and *My Lord*, and *My Lord*, at every word. The Scripture phrase is as ceremoniall and as observant of distances, as any, and yet still full of this familiar word too, *Tu* and *Tuus*, *Thou* and *Thine*. And we also, we who deale most with the Scriptures, are more accustomed to the same phrase then any other kinde of speakers are. In a Parliament, who is ever heard to say, *Thou* must needs grant this, *Thou* mayest be bold to yeeld to this? Or who ever speaks so to a Judge in any Court? Nay, the King himselfe will not speake to the ³⁰⁰ people in that phrase. And yet in the presence of the greatest, we say ordinarily, Amend thy life, and God be mercifull to thee, and I absolve thee of all thy sinnes. Beloved, in the Scriptures, God speaks either to the Church, his Spouse, and to his children, and so he may be bold, and would be familiar with them; Or els he speaks so, as that he would be thought by thee to speake singularly to thy soule in particular. Know then, that Christ Jesus hath done enough for the salvation of all; but know too, that if there had been no other name written in the booke of life but *thine*, he would have dyed for

³¹⁰

Thee. Of those which were given him, he lost none; but if there had
³²⁰ been none given him, but Thou, rather then have lost Thee, he would
 have given the same price for Thee, that he gave for the whole world.
 And therefore when thou hearest his mercies distributed in that par-
 ticular, and that familiar phrase, *Faciam Te, I will make Thee under-*
stand, thou knowest not whether he speake to any other in the Con-
 gregation or no; Be sure that he speake to Thee; which he does, if
 thou hearken to him, and answer him. If thou canst not find that he
 means Thee yet, that he speaks to thee now, if thou thinke he speake
 rather to some other, whose faith and good life thou preferrest before
 thine own, doe but begin to thinke now of the blessednesse of that
³³⁰ man, to whom thou thinkest he speaks, and say to God, with thy
 Saviour, *Eli, Eli, My God, my God, why hast thou forsaken me?*
 Why art thou gone to the other side, or why to the next on my right,
 or on my left hand, and left out me? Why speakest thou not com-
 fortably to my soule? and he will leave the ninety nine for thee, and
 thou shalt finde *Onus amoris*, such a waight, and burden, and load of
 his love upon thee, as thou shalt be faine almost to say with S. Peter,
Exi à me Domine, O Lord goe farther from me, that is, thou shalt see
 such an obligation of mercy laid upon thee, as puts thee beyond all pos-
 sibility of comprehension, much more of retribution, or of due and
³⁴⁰ competent thankesgiving. *Miserere animæ tuæ*, Be but mercifull to
 thine own soule, and God will be mercifull to it too; If God had never
 meant to be mercifull to thee, he would learne of thee; If thou couldest
 love thy selfe before God loved thee, God would love thee for loving
 thy selfe; how much more for thy loving his love in thee? Love under-
 standing, and, *faciet te intelligere*, he will make thee understand
 enough for thy pilgrimage, enough for thy transmigration, enough
 for thy eternall habitation. As we count them wisest, who are most
 provident, and foresee most, he will make thee see farther then all
 they, through all generations, beyond children, and childrens chil-
³⁵⁰ dren, (which is the prospect of the world) to all eternity, that hath
 no termination, and he will allow thee an understanding for this
 world too; He will bid thee *Lift up thine eyes to heaven*, and bid thee
Look downe to the earth too; He will make thy considerations of
 this world acceptable to him, as well as those of the next; He will
 remember thee, that Angels *descended* as well as *ascended*, that to a

[Mat. 27.46]

[Luke 5.8]

[Ecclus.
30.23]

Esay 51.6

Gen.
28.[12]

religious soule, this world is not out of the way to heaven; *Faciet te intelligere*, He will make thee understand enough for both. And so we have done with that first Part, *De credendis*, Things which we are bound to beleeve, That even for those, God workes upon the

³⁶⁰ understanding, That though God worke all in all, yet it is the man that understands; and lastly, that in the Holy Ghosts choosing this word of singularity, *Te, I will make thee understand*, there is a pregnant intimation of Gods large and diffusive goodnesse to all, This word, Thee, excludes none. And so we passe to our second Part, Instruction, *De agendis*, what we are to doe, *I will teach thee in the way thou shalt goe.*

2 Part
Docebo

[Jam. 1.5]

If any man lack wisedome, let him aske it of God; and Faciet intelligere, God shall make him understand: God shall; I may study, and then, you may heare me, but God onely makes us all understand; for the understanding is the doore of faith, and that doore he opens, and he shuts: So by understanding he brings us to beleeve. But then, he that truly beleeves, finds that he hath something to doe too; And he saies to himself, *Wherewith shall a young man cleanse his wayes?* And he cannot tell himselfe; He askes them whom God hath sent to tell him, his Ministers, *Viri, fratres, Men and brethren, what shall we doe to be saved?* And by their leading, he goes to the Spirit of God, to God himself, and sayes, *Good Master, what good thing shall I do, that I may have eternall life?* And that good Master will teach him what to doe, which is the promise of this part of Instruction in our Text, *I will teach thee in the way thou shalt goe.*

[Psa. 119.9]

[Acts 2.37;
16.30]

Mat. 19.16

Gregor.

³⁸⁰ And *Plus est docere, quàm instruere*, God promises more in this, that he will *Teach thee in the way*, then in the former, that he would *make thee understand*. Not that the matter or subject in this Part, is the greater, (for the former had relation to faith, and this but to good works) but that it intimates a more frequent recourse to us, and a more studious care of us, and a more provident vigilancy over us, and a more familiar conversation with us, that God accompanies us in all our way, and directs us in all our particular actions, then that by understanding he hath brought us to beleeve. He that horses

³⁹⁰ a man well for a journey, or he that rewards a man well for a journey, does a greater work, then he that goes along with him as a guide; but yet there is *aliquid magis* in the guide, there is a more continuall,

a more incessant courtesie in him. We see in the Romane Church, they are not in their Beads, without *Credoes*, they beleeve enough; and lest that should not be enough, they have made a new Creed of more Articles then that, in the Councell of Trent, and to testifie a strong faith therein, they must sweare they beleeve it: And then they have to every Creed, more *Pater nosters*, they petition enough, aske enough at Gods hands; They have *Credoes* enow, *Pater nosters* enow, and *Ave Maries* more then enow; But when we consider them in the
⁴⁰⁰ Commandements, what we are to doe, (as great Workers as they pretend to be) though they inlarge their *Credoes*, and multiply their *Pater nosters*, they contract the Commandements, and put two into one, for feare of meeting one against Images.

This then expresses Gods daily care of us, that he teaches us the way. But then, even that implies, that we are all out of our way; still all bends, all conduces to that, An humble acknowledgement of our own weaknesse, a present recourse to the love and power of God; The first thing I look for in the Exposition of any Scripture, and the
⁴¹⁰ nearest way to the literall sense thereof, is, what may most deject and vilifie man, what may most exalt, and glorifie God. We are all, all out of our way; but God deales not alike with all; for, for the wicked, *Their way is darke and slippery*, And then, *The Angel of the Lord persecutes them*; But for those whom he loves, *He will waigh the paths of the just*, (sayes our later Translation) And, *He will make the paths of the righteous equall and eaven*, sayes our former; It shall be a path often beaten by him, for it is not righteousness, to be righteous once a yeare, at Easter, nor once a week, upon Sunday. An Anniversary righteousness, an Hebdomadary righteousness, a Sab-
⁴²⁰ batarian righteousness is no righteousness. But it is a path; and so made eaven, without occasions of stumbling; that is, he shall be able to walk in any profession, and to make good any station, and not be diverted by the power of any tentations incident to that calling. *The Angel of the Lord*, The evill Angel, distrust and diffidence, *shall persecute the wicked*, in his *darke* and *slippery* way; this is no teaching; but because the godly have a teaching, even their direction hath a correction too; God beats his Scholars into their way too. The difference is expressed in the Prophet, *When the Lord hath given you the bread of adversity, and the water of affliction*, (for in Gods

Psal. 35.6

Esay 26.7

Esay 30.20

⁴³⁰ Schoole that is Scholars fare) yet, says God, *Thy Teachers shall not be removed from thee into a corner*; Still in thine affliction thou shalt have a Teacher, or even the affliction it selfe shall be Gods Usher; and thou shalt have evidence of it, Thy Teacher shall not be removed into a corner; thou shalt see it; and (as it follows there) *Thine eares shall heare a voyce behinde thee*; (that is, a voyce arising even from that affliction that thou hast suffered) and that voyce shall say, *This is the way, walk ye in it*; As dark as affliction is, it shall shew thee the way, *Hæc est via*, This is the way, as much as affliction enfeebls thee, yet it shall enable thee to walk in it, *Ambulate in ea*. God is a

⁴⁴⁰ Schoole-master; not as the Law was, to teach with a sword in his hand; but yet he teaches with a rod in his hand, though not with a sword.

De via

Psal. 119.168

Job 31.4

Essay 24.17

Now in teaching us the way, he instructs us *De via*, and *In via*; which is the way, and what is to be done in it. He sees all our wayes; *All my wayes are before thee*, says *David*. And he sees them not so as though they belonged not to him, for he considers them, *Does not he behold all my wayes, and tell all my steps?* He sees them, and sees our irremediable danger in them; *Formido, & fovea, & laqueus, Feare, and a pit, and snares are upon thee*; Upon whom? There we see the generality of this single word, *Thee*, that it is all; for so, it

⁴⁵⁰ followes there, *Vpon thee, O Inhabitant of the earth*. The danger then is generall, and the Lord knowes it; Who then can teach us a better way, but he? But how doth he teach us this way? When God had promised *Moses* to send an Angel to shew the people their way, (*I will send an Angel before thee*) *Moses* sayes to God, *See, thou sayest, Lead this people forth, and thou hast not shewed me whom thou wilt send with me*; (so those Translators thought good to render it) God had told him of an Angel, but that satisfied not *Moses*; He must have something shewed to him, he must see his guide. *If thy presence goe not with me, carry me not from hence*, sayes he to God.

⁴⁶⁰ For, wherein shall it be known, that I, and thy people have found favour in thy sight? shall it not be when thou goest up with us? And therefore God satisfies him, *My presence shall goe with thee*. Goe? but how? sayes *Moses*; *Wilt thou bee pleased to shew mee thy glory?* Shall we see any thing? They did see that Pillar in which God was, and that presence, that Pillar shewed the way. To us, the Church is that Pillar; in that, God shewes us our way. For strength it is a Pil-

Exod.

33-2, 12

Ver. 15

Ver. 18

lar, and a Pillar for firmnesse and fixation: But yet the Church is neither an equall Pillar, alwaies fire, but sometimes cloud too; The Church is more and lesse visible, sometimes in splendor, sometimes in an eclipse; neither is it so a fixt Pillar, as that it is not in divers places. The Church is not so fixed to Rome, as that it is not communicated to other Nations, nor so limited in it selfe, as that it may not admit changes, in those things that appertain to Order, and Discipline. Our way, that God teaches us, is the Church; That is a Pillar; Fixed, for Fundamentall things, but yet a moveable Pillar, for things indifferent, and arbitrary.

Thus he teaches, *Quid via*, which is the way, It is the Church, the Pillar of Truth. He teaches next, *Quid in via*, What is to be done in the way; for, that counsell of the Apostle, *See that ye walk circumspectly*, presumes a man to be in the way; else he would have cried to have stopped him, or to have turned him, and not bid him goe on, how circumspectly soever. But, *In my path*, sayes *David*, (not making any doubt but that he was in a right path) *in my path, the proud have laid a snare for me, and spread a net with cords; Ad manum orbitæ*, (sayes the Originall) even at the hand of the path; That path which should (as it were) reach out a hand to lead me, hath a snare in it. And therefore, sayes *David*, with so much vehemence in the entrance of that Psalm, *Deliver me, O Lord, from the evill man, who purposeth to overthrow my goings*; Though I goe in the right way, the true Church, yet purposes to overthrow mee there. This Evill man workes upon us: The man of sin; in those instruments that still cast that snare in our way, in our Church, There is a minority, an invisibility, and a fallibility in your Church; you begun but yesterday in *Luther*, and you are fallen out already in *Calvin*. So also works this Evill man amongst us, in those Scismatiques, who cast that snare in our way, Your way (though it be in part mended) hath yet impressions of the steps of the Beast, and it is a circular, and giddy way, that will bring us back againe to Rome. And therefore, beloved, though you be in the way, see ye walk circumspectly, for the snares that both these have cast in the way, the reproaches, and defamations that both these have cast upon our Church. But when thou hast scaped both these snares, of Papist, and Scismatique, pray still to be delivered from that Evill man, that is within thee. *Non*

In via

Eph. 5.15

Psal. 140.5

Hieron.

- tantum potest hominem decipere, quàm per Organum hominis*, The Devill hath not so powerfull an instrument, nor so subtile an engine upon thee as thy selfe. *Quis in hoc seculo non patitur hominem malum?* Who in this world (or if he goe so farre out of this world, as never to see man but himselfe) is not troubled with this evill man? When thou prayest with *David*, to be delivered from this evill man,
- August. ⁵¹⁰ if God aske thee whom thou meanest, must thou not say, thy selfe?
- Chrysost. Canst thou shew God a worse? *Qui non est malus, nihil à malo mali patitur*; If a man were not evill in himself, the worst thing in the world could not hurt him; the Devil would not offer to give fire, if there were no powder in thy heart. What that evill man is, that is in another, I cannot know: I cannot alwayes discern anothers snare; for, *What man knoweth the things of a man, save the spirit of a man which is in him?* Thy spirit knowes what the evill man that is in thee, is. Deliver thy selfe of that evill man that ensnares thee in thy way; though thou come to Church; yea even when thou art there.
- I Cor. 2.11 ⁵²⁰ *David* repeats this word *A viro malo*, from the evill man, twice in that Psalme. In one place, *A viro malo*, is in that name, *Meish*, which is a name of man proper onely to the stronger sexe, and intimates snares and tentations of stronger power, As when feare, or favour tempts a man to come to a superstitious, and idolatrous service. In the other it is but *Meadam*, and that is a name common to men, and women, and children, and intimates, that omissions, negligences, infirmities, may encumber us, ensnare us, though we be in the way, even in the true place of Gods service; and the eye may be ensnared as dangerously, and as damnably in this place, as the eare, or the
- ⁵³⁰ tongue in the Chamber. As S. *Hierome* sayes, *Nugæ in ore Sacerdotis sunt sacrilegium*, An idle word in a Church-mans mouth is sacrilege; so a wanton look in the Church, is an Adultery. Now when God hath thus taught us the way, what it is, that is, brought us to the true Church, (for till then, all is diversion, all banishment) and taught us *In via*, what to doe in that way, To resist tentations to superstition from other imaginary Churches, tentations to particular sins from the evill men of the world, and from the worst man in the world, our selfe, the Instruction in our Text is carried a step farther, that is, to proceed and goe forward in that way, *Qua gradieris*, I will
- ⁵⁴⁰ teach thee to walk in that way.

When S. *Augustine* saith upon this place, It is *via qua gradieris, & non cui hærebis*, A way to walke in, not to sticke upon, he doth not meane, That wee should ever change this way, or depart from it, (that any crosse in this, should make us hearken after another religion) It is not that we should not sticke to it, but that we should not sticke in it, nor loyter in the way. Thou hast beene in this way (in the true Church) ever since thy Baptisme: and yet, if a man that hath lived morally well all his life, and no more then so, finde by Gods grace a doore opened into the Christian Church, and a short
550 turning into this right way, at the end of his life, hee by the benefit of those good Morall actions, shall be before thee, who hast lived lazily, though in the right way, at his first step; For though those good Morall actions were not good workes, when hee did them, yet then, that grace which he layes hold upon at last, shall reflect a tincture upon them, and make them good in the eyes of God, *ab initio*. If thou have not beene lazie in thy way, in thy Christian profession hitherto, yet except thou proceed still, except thou goe from hence now, better then thou camest, (better in thy purpose) and come hither next day better then thou wentest, (better in thy practise) thou
560 hast not learned this lesson in this Instruction, *I will teach thee to walke in this way*. A Christian hath no Solstice, no highest point, where he may stand still, and goe no farther; much lesse hath hee any Æquator, where dayes and nights are equall, that is, a liberty to spend as much time ill, as well, as many houres in sinfull pleasures, as in religious exercises. *Quicquid citra Deum est, via est, nec immorandum in ea*; Hee doth not say, *præter Deum*, much lesse *contra Deum*; For whatsoever is against God, nay, whatsoever is besides God, is altogether out of the way; But *citra Deum*, on this side of God: Till we come to God in heaven, all our best is but our way to
570 him. All the zeale of gathering knowledge, all the growth of faith, all the practise of sanctification, is but *via*, the way; and *non immorandum in ea*; since wee have here a promise of Gods assistance in it, in the way, we are sure there is an obligation upon it, as upon a duty, in this way, humbly, and patiently, and laboriously to walke towards him, without stopping upon any thing in this world, either preferments on the right, or disgraces on the left hand, (for a Cart may stop us, as well as a Coach, low things as well as high, with as much

August.

trouble, and more anoyance) Which is more especially intended in the last words of the Text, *Firmabo super te oculos meos*, I will settle
 580 my providence, fixe mine eye upon thee, *I will guide thee with mine eye*.

3 Part

Thus farre hath our blessed Lord assured us, *That he will make us understand*, which is his Instruction *de credendis*, what to Beleeve; And *that he will teach us to walke in his way*, which is his Instruction *de agendis*, what to Doe, how to avoide tentations; This last is, *That hee will guide us with his eye*, which is his Instruction *de sperandis*, what wee are to Hope for at his hand, if in this way we doe stumble, or fall into some sinnes of infirmities. But it is but *de sperandis*, not *de præsumentis*; when by infirmity thou art fallen,
 590 thy Hope must begin then; but if the Hope begun before, so as thou fellest upon hope that God would raise thee, then it was presumption, and there the Lords eye shuts in, and guides thee no longer. Otherwise he directs thee with his eye, (that is, with his gracious and powerfull looking upon thee) to the meanes of thy recovery. Wee heare of no blowes, wee heare of no chiding from him towards *Peter*, but all that is said, is, *The Lord turned back and looked upon Peter*, and then he remembered his case; The eye of the Lord lightned his darknesse; The eye of the Lord thawed those three crusts of Ice, which were growne over his heart, in his three denials of his Master.
 600 A Candle wakes some men, as well as a noyse; The eye of the Lord works upon a good soule, as much as his hand, and hee is as much affected with this consideration, The Lord sees me, as with this, The Lord strikes me.

Plin. l. 10.

c. 9

Ambrose

Wee reade in Naturall story of some creatures, *Qui solo oculorum aspectu fovent ova*, which hatch their egges onely by looking upon them; What cannot the eye of God produce and hatch in us? *Plus est quod probatur aspectu, quàm quod sermone*. A man may seeme to commend in words, and yet his countenance shall dispraise. His word infuses good purposes into us, but if God continue his eye upon
 610 us, it is a farther approbation, for He is a God of pure eyes, and will not looke upon the wicked. *This land doth the Lord thy God care for, and the eyes of the Lord are alwayes upon it from the beginning of the yeare, even to the end thereof*. What a cheerefull spring, what a fruitfull Autumne hath that soule, that hath the eye of the Lord

[Hab. 1.13]

Deut. 11.12

alwayes upon her? The eye of the Lord upon mee, makes midnight noone, and S. *Lucies* day S. *Barnabies*; It makes *Capricorne Cancer*, and the Winters the Summers Solstice; The eye of the Lord sanctifies, nay more then sanctifies, glorifies all the Eclipses of dishonour, makes Melancholy cheerefulnesse, diffidence assurance, and turnes
⁶²⁰ the jealousie of the sad soule into infallibility. Upon his people his eye shined in the wilderness; his eye singled them in Egypt, and in Babylon they were sustained by his eye. They were, and we are; *The eye of their God was upon the Elders of Israel*, And, *Behold, the eye of the Lord is upon all them that feare him*. The Proverb is not onely as old as *Aristotle*, *Oculus domini*, and *Pes domini*, The eye of the Master fattens the horse, and the foot of the Master marles the ground, but it is as old as the Creation, *God saw all that he had made, and so, it was very good*; It was *visio approbationis*, and his approbation was the exaltation thereof.

Ezra 5.5
 Psal. 33.18

[Gen. 1.31]
 Hieron.

⁶³⁰ This guiding then with the eye, we consider to be his particular care, and his personall providence upon us, in his Church; For, a man may be in the Kings presence, and yet not in his eye; and so he may in Gods. Gods whole Ordinance in his Church, is Gods face; For, that is the face of God, by which God is manifested to us; But then, that eye in that face, by which he promises to guide us, in this Text, is that blessed Spirit of his, by whose operation he makes that grace, which does evermore accompany his Ordinances, effectually upon us; The whole Congregation sees God face to face, in the Service, in the Sermon, in the Sacrament; but there is an eye in that face,
⁶⁴⁰ an eye in that Service, an eye in that Sermon, an eye in that Sacrament, a piercing and an operating Spirit, that lookes upon that soule, and fomentes and cherishes that soule, who by a good use of Gods former grace, is become fitter for his present.

August.

And this guiding us with his eye, manifests it selfe in these two great effects; conversion to him, and union with him. First, his eye works upon ours; His eye turnes ours to looke upon him. Still it is so expressed with an *Ecce*; *Behold, the eye of the Lord is upon all them that feare him*; His eye calls ours to behold that; And then our eye calls upon his, to observe our cheerefull readinesse, *Behold, as the*
⁶⁵⁰ *eye of a servant lookes to the hand of his Master, so our eyes waite upon the Lord our God, till he have mercy upon us*. Where the

Convertit

Psal. 33.18

123.2

Donec, Vntill, is an everlasting *Donec*, as the blessed Virgins was; A Virgin *Donec, till she brought forth her first Son*, and a Virgin ever after; So our eyes waite upon God, *till hee have mercy*, that is, while he hath it, and that he may continue his mercy; for it was his mercifull eye that turned ours to him, and it is the same mercy, that we waite upon him. And then, when, as a well made Picture doth alwaies looke upon him, that lookes upon it, this Image of God in our soule, is turned to him, by his turning to it, it is impossible we⁶⁶⁰ should doe any foule, any uncomely thing in his presence. Will any man solícite a Wife or a Daughter, and call the Father or Husband to looke on? Will any man breake open thy house in the night, and first wake thee, and call thee up? Can any man give his body to uncleannesse, his tongue to prophanesne, his heart to covetousnesse, and at the same time consider, that his pure, and his holy, and his bountifull God hath his eye upon him? Can he looke upon God in that line, in that Angle, (upon God looking upon him) and dishonour him? Upon those words of *David, Mine eyes are ever towards the Lord, Quasi diceretur, quid agitur de pedibus?* as though it were⁶⁷⁰ objected, Is all thy care of thine eyes? What becomes of thy feete? *Non attendis ad eos?* Doest thou looke to thy steps, To thy life, as well as to thy faith, To please God, as well as to know God? And hee answers in the words which follow, *Ipse evellet*, As for my feet, God shall order, that is, assist me in ordering them; If his eye be upon me, and mine upon him, (O blessed reflexion! O happy reciprocation! O powerfull correspondence!) *Ipse evellet, He will plucke my feet out of the net*, though I be almost ensnared, almost entangled, he will snatch me out of the fire, deliver me from the temptation.

Vnit ⁶⁸⁰ The other great effect of his guiding us with his eye, is, That it unites us to himselfe; when he fixes his eye upon us, and accepts the returne of ours to him, then he *keepe*s us as the *Apple* of his eye, *Quas' pupillam filiam oculi*, (as *S. Hierom* reads it) as the Daughter, the issue, the off-spring of his owne eye. For then, *He that toucheth you, toucheth the Apple of his eye*. And these are the two great effects of his guiding us by his eye, that first, his eye turnes us to himselfe, and then turnes us into himselfe; first, his eye turnes ours to him, and then, that makes us all one with himselfe, so, as that our afflic-

Psal. 25.15

August.

Psal. 17.8

Zech. 2.8

tions shall bee put upon his patience, and our dishonours shall be
⁶⁹⁰ injuries to him; wee cannot be safer then by being his; but thus, we
 are not onely His, but He; To every Persecutor, in every one of our
 behalfe, he shall say, *Cur me?* Why persecutest thou me? And as
 hee is all Power, and can defend us, so here he makes himselfe all
 eye, which is the most tender part, and most sensible of our pressures.

[Acts 9.4]

So have you then this Instruction perfected unto you. First, *De cre-*
dendis, facit te intelligere, God will make you understand, you, for
 he will worke upon your naturall faculties supernaturally, and by
 them, convey faith. And then, *De agendis, docebo in via*, He will
 teach you which is the way, and what to doe when you are in it.
⁷⁰⁰ And after that, *De sperandis, firmabo oculos*, he will guide you with
 his eye, watch, if in that way you stumble, and restore you. That you
 may constantly hope for; and when you have but thus much more,
 you have all, That there is *In omni sperando, timendum*; In every
 hope, there is something to be feared. *Hope makes us not ashamed*.
 But yet hope, (as long as it is but hope) may make us afraid; though
 not with a suspicious feare, reflected upon God, yet with a solicitous
 feare, arising from, and returning upon our selves. There is a *Hope*
of glory, and there is a *Glory in hope*; but no such Glory, as exter-
 minates all feare: for we are bid *To worke out our Salvation with*
⁷¹⁰ *feare and trembling*; It must be such a feare, as may still relate to
 my Salvation; For feare that excludes me from Salvation, is a feare-
 full feare; but yet a feare it must be; for as there is a promise of guid-
 ing by his eye, there is also a possibility of taking his eye from thee.
 God is not in this, like the Sun, that makes no more haste over a
 dunghill, then over a Garden; over Babylon, then over Jerusalem.
 The eye of God is not infected with thy bleare-eye; but yet he will
 not stay and looke upon it. And when he takes his eye from thee,
 he sets his face against thee; *The eyes of the Lord are upon the*
righteous, but the face of the Lord is against them that doe evill. And
⁷²⁰ thus, *Ab ejus visione, quem conspicis, abes*; Thou art out of Gods
 sight, when thou seest him onely in his judgements. Nay, thou shalt
 not see him in them; *I will hide my face from them*, sayes God,
 (though it were an angry face, yet he would hide it) *and I will see*
what their end will be. God shall looke upon thy fearfull end from
 the beginning, but thou thy selfe shalt not see the horror that apper-

Rom. 5.5

Rom. 5.2

Heb. 3.6

Phil. 2.12

Psal. 34.15

Gregor.

Deut. 32.20

Vers. 29

taines to it, till it be too late; for that is it, in which God does especially reproach that people, *O that they were so wise, as to consider their latter end!* To that purpose hath God continued his Instruction to us, in this text, That we might know from him, what to beleieve,
⁷³⁰ and what to doe, and how to returne to God, when we have gone astray, *I will instruct thee, and teach thee in the way which thou shalt go, and I will guide thee with mine eye.*

Number 17.

Preached upon the Penitentiall Psalmes.

PSAL. 32.9. *BE NOT AS THE HORSE, OR THE MULE, WHO HAVE NO UNDERSTANDING; WHOSE MOUTH MUST BE HELD IN WITH BIT AND BRIDLE, LEST THEY COME NEERE UNTO THEE.*

As God, above whom there is nothing, lookes downwards to us; So except we, below whom there is nothing that belongs to us, looke upward toward him, we shall never meet. And therefore God foreseeing such a descent in man, as might make him incapable, and put him out of distance of the rich promises of this Psalme, in this Text hee forewarnes him, of such a Descent, such a dejection, such a diminution of himselfe. And first hee forbids a Descent generally into a lower nature; *Nolite fieri*, Be not made at all, not made any other, then God hath made you. God would
¹⁰ have man, who was his Medal at first, (when God stamped and imprinted his Image in him) And was Gods Robe, and garment at last, (when Christ Jesus invested and put on our Nature) God would have this man preserve this Dignity, *Nolite fieri*, Be not made any new thing. Secondly, he forbids him a Descent, into certaine particular depravations, and deteriorations of our Nature, in those qualities, which are intimated and specified, in the nature and disposition of those two beasts, *The Horse*, and *the Mule*, *Nolite fieri sicut Equus & Mulus*, *Be not as the Horse, or the Mule*. But principally, for that which is in the third place, *Quia non intellectus*, Not because they
²⁰ have no faith, but because they have no understanding, for then, it

Divisio

is impossible that ever they should have faith; And so it is a reason proportioned to our Reason; Do not so, for it will vitiate, it will annihilate your understanding, your reason, and then what are you, for supernaturall, or for naturall knowledge? But then there is another reason proportioned to the sense, that this Declination of ours, into these inferiour natures, brings God to a necessity to bit, and bridle, and curbe us, that is, to inflict afflictions upon us; And then that reason is aggravated by the greatest waight that can be laid upon it, That God will inflict all these punishments upon these perverse³⁰ men, metamorphosed into these Beasts, not only *Ne approximant*, That they may not come neare Gods Servants, to do them harme, (which seemes indeed to be the most literall sense of the word) But, (as some of our Expositors have found reason to interpret them) *Ne approximant*, That they shall not come neare him; not neare God in the service of his Church, to do themselves any good; his Corrections shall harden them, and remove them farther from him, and from all benefit by his Ordinances.

Descensus

Essay 14.14

[Gen. 3.5]

First then God armes him with a pre-increpation upon Descent, *Nolite fieri*, Goe no lesse, be not made lower. The first sin that ever⁴⁰ was, was an ascending, a climbing too high; when the purest Understandings of all, The Angels, fell by their ascending; when *Lucifer* was tumbled downe, by his *Similis ero Altissimo*, *I will be like the most High*, then he tried upon them, who were next to him in Dignity, upon Man, how that clambring would worke upon him. He presents to man, the same ladder; He infuses into man the same Ambition, and as he fell with a *Similis ero Altissimo*, *I will be like the most High*, So he overthrew man, with an *Eritis sicut Dii*, *Ye shall be as Gods*. It seemes this fall hath broake the neck of Mans ambition, and now we dare not be so like God, as we should be. Ever⁵⁰ since this fall, man is so far from affecting higher places, then his nature is capable of, that he is still groveling upon the ground, and participates, and imitates, and expresses more of the nature of the Beast then of his owne. There is no creature but man that degenerates willingly from his naturall Dignity; Those degrees of goodnesse, which God imprinted in them at first, they preserve still; As God saw they were good then, so he may see they are good still; They have kept their Talent; They have not bought nor sold; They have

not gained nor lost; They are not departed from their native and naturall dignity, by any thing that they have done. But of Man, it
⁶⁰ seemes, God was distrustfull from the beginning; He did not pronounce upon Mans Creation, (as he did upon the other Creatures) that *He was good*; because his goodnesse was a contingent thing, and consisted in the future use of his free will. For that faculty and power of the will, is *Virtus transformativa*; by it we change our selves into that we love most, and we are come to love those things most, which are below us. As God said to the Earth, (and it was enough to say so) *Germinet terra juxta genus suum, Let the Earth bring forth according to her kinde*; So, *Vive juxta genus tuum*, sayes S. Ambrose to Man, Live according to thy kinde; *Non adulteres*
⁷⁰ *genus tuum*, doe not abase, doe not allay, doe not betray, do not abastardise that noble kinde, that noble nature, which God hath imparted to thee, imprinted in thee.

Mundi moles liber est, This whole world is one Booke; And is it not a barbarous thing, when all the whole booke besides remains intire, to deface that leafe in which the Authors picture, the Image of God is expressed, as it is in man? God brought man into the world, as the King goes in state, Lords, and Earles, and persons of other ranks before him. So God sent out Light, and Firmament, and Earth, and Sea, and Sunne, and Moone, to give a dignity to mans
⁸⁰ procession; and onely Man himselfe disorders all, and that by displacing himselfe, by losing his place. *The Heavens and Earth were finished, Et omnis exercitus eorum*, sayes Moses, *All the Host thereof*; and all this whole Army preserves that Discipline, onely the Generall that should governe them, mis-governs himselfe. And whereas we see that Tygers and Wolves, Beasts of annoyance, doe still keepe their places and natures in the world; and so doe Herbs and Plants, even those which are in their nature offensive and deadly, (for *Alia esui, alia usui*, Some herbs are made to eat, some to adorne, some to supply in Physick) whilst we dispute in Schools, whether if it were
⁹⁰ possible for Man to doe so, it were lawfull for him to destroy any one species of Gods Creatures, though it were but the species of Toads and Spiders, (because this were a taking away one linke of Gods chaine, one Note of his harmony) we have taken away that which is the Jewel at the chaine, that which is the burden of the Song, Man

Dionys.

Gen. 1.[24]
 Ambro.

Basil

Gen. 2.1

Ambrose

Psal. 8.4

himselfe. *Partus sequitur ventrem*; We verifie the Law treacherously, mischievously; we all follow our Mother, we grovell upon the earth, whose children we are, and being made like our Father, in his Image, we neglect him. *What is Man that thou art mindfull of him, and the sonne of Man, that thou visitest him?* David admires not so much
¹⁰⁰ mans littlenesse in that place, as his greatnesse; *He is a little lower then Angels; A little lower then God*, sayes our former Translation; agreeably enough to the word, and in a good sense too; Gods Lievtenant, his Vice-gerent over all Creatures; *Thou hast made him to have Dominion over the works of thy hands*; (and Dominion is a great, it is a supreme estate) *And thou hast put all things under his feet*; (as it follows there) And yet we have forfeited this Jurisdiction, this Dominion, and more, our owne Essence; we are not onely inferior to the Beasts, and under their annoyance, but we are our selves become Beasts. Consider the dignitie of thy soule, which onely, of all
¹¹⁰ other Creatures is capable, susceptible of Grace; If God would bestow grace any where els, no creature could receive it but thou. Thou art so necessary to God, as that God had no utterance, no exercise, no employment for his grace and mercy, but for thee. And if thou make thy selfe incapable of this mercy and this grace, of which nothing but thou is capable, then thou destroyest thy nature. And remember then, that as in the Kingdome of Heaven, in those orders which we conceive to be in those glorious Spirits, there is no falling from a higher to a lower order, a Cherubim or Seraphim does not fall, and so become an Archangel, or an Angel, but those of that place that fell, fell into
¹²⁰ the bottomlesse pit; So, if thou depart from thy nature, from that susceptiblenesse, that capacity of receiving Grace, if thou degenerate so from a Man to a Beast, thou shalt not rest there in the state and nature of a Beast, whose soule breaths out to nothing, and vanishes with the life, thou shalt not be so happy, but thy better nature will remain, in despite of thee, thine everlasting soule must suffer everlasting torment.

2 Part

Now as many men when they see a greater piece of coyne then ordinary, they doe not presently know the value of it, though they know it to be silver, but those lesser coyns which are in currant use,
¹³⁰ and come to their hands every day, they know at first sight; so because this stamp, this impression of the image of God in Man, is not well and clearly understood by every Man, neither this descent and

departing from the dignity thereof, being delivered but in generall,
(Nolite fieri, Be yee made like nothing els) Therefore the Holy Ghost
 brings us here to the consideration of some lesser pieces, things which
 are alwayes within distance and apprehension, alwayes in our eye,
(Nolite fieri sicut) Descend not to the qualities of the Horse and the
 Mule. Though (as God summed up his temporall blessings to the
 Jews, in that totall, *Et profecisti in regnum, Thou didst prosper into a*
¹⁴⁰ *Kingdome*) He may also summe up his spirituall blessings to us in
 this, *Et profecisti in Ecclesiam, & in Ecclesiam credentium,* (for there
 is *Ecclesia malignantium, Odivi Ecclesiam malignantium,* sayes
David, I have hated the Congregation of evill doers) I have brought
 thee first from the Nations, from the Common, into a visible Church,
 And then from Babylon, from that Church of confusion, that makes
 the word of God and the word of Man equall, into an Orthodox and
 sincere Church, yet our sinnes have cast us *Infra Gentes,* and *Infra*
Babylonem, Below all these againe. For, for the Gentils, *The Gentils*
which have not the law, doe by nature the things contained in the
¹⁵⁰ *law;* wee that have the helpe of the Law and Gospel too, doe not. And
 for Rome, the example of our Reformation, and their own shame,
 contracted thereby, hath wrought upon the Church of Rome it selfe;
 They are the better for the Reformation, (in frequent Catechizing
 and preaching) and we are not. Compare us with the Gentils, and
 we shall fall under that increpation of the Apostle, *There is such*
fornication amongst you, as is not once named amongst the Gentils:
 We commit those things which they forbear to speake of. Compare
 us with Rome, and I feare that will belong to us, which God sayes
 and sweares in the Prophet, *As I live, saith the Lord, Sodome thy*
¹⁶⁰ *sister hath not done as thou hast done.*

Ezek. 16.13

Psal. 26.5

Rom. 2.14

1 Cor. 5.1

Ezek. 16.48

Where, by the way, be pleased to note, that God calls even Samaria,
 and Sodome, sisters of Jerusalem; there is a fraternity grounded in
 charity, which nothing must devest; If Sodome and Jerusalem were
 Sisters, Babylon and we may be so too; uterin sisters of one wombe,
 (for there is but one Baptisme) though fornication it selfe, (and
 fornication, in the spirituall sense of the Scriptures, hath a heavy sig-
 nification, and reaches even to Idolatry) have made that Church, as
 some thinke, scarce capable of the name of a Church, yet Sodome is
 a sister.

¹⁷⁰ But be shee as far degenerate as she can, our sin hath made a

- descent below them that are below us. It hath cast us below the Inhabitants of the Earth, Beasts, and below the Earth it selfe, even to Hell; for we make this life, which is the place of repentance, the place of obstinacy and obduration; and obduration is Hell. Yea, it hath cast us below the Devill himselfe; our state is, in this, worse then theirs; They sinned before God had given them any expresse law; and before God had made any examples, or taken any revenge upon any sinners; But we sin after a manifest law, and after they, and many others have been made our examples. They were never
¹⁸⁰ restored, we have been restored often; They proceed in their obstinacy, when God casts them from him, we proceed even when God calls us to him; They against God which turnes from them, and is glorified in their destruction, we against him that comes to us, and emptied and humbled himselfe to the shame, to the scorne, to the paine, to the death of the Crosse for us. These be the lamentable descents of sinne: But the particular descent to which this text doth purposely bend it selfe, is, That as God said at beginning, in contempt, and in derision, *Ecce Adam, quasi unus ex nobis*, Behold, Man is become as one of us; So now, (as S. Bernard makes the note) the Horse and
 Gen. 3,22 Bernard ¹⁹⁰ Mule may say, *Quasi unus ex nobis*, Behold, Man is become as one of us; and, *Nolite fieri*, sayes God in our text, *Be not as the Horse or the Mule*.
- Equus & Mulus* According to the severall natures of these two Beasts, the Fathers, and other Expositors have made severall interpretations; at least, severall Allusions. They consider the Horse and the Mule, to admit any Rider, any burden, without discretion or difference, without debatement or consideration; They never aske whether their rider be noble or base, nor whether their load be gold for the treasure, or roots for the market. And those Expositors finde the same indifferency
²⁰⁰ in an habituall sinner, to any kinde of sinne: whether he sin for pleasure, or sin for profit, or sin but for company, still he sins. They consider the Mule to be engendred of two kinds, two species, and yet to beget, to produce neither, but to be alwayes barren; And they finde us to be composed of a double, a heavenly, and earthly nature, and thereby bound to duties of both kinds, towards God, and towards men, but to be defective and barren in both. They consider in the Mule, that one of his Parents being more ignoble then the other, he

is likest the worst, He hath more of the Asse then of the Horse in him; And they finde in us, that all our actions, and thoughts, taste
²¹⁰ more of the ignobler part of earth then of heaven. S. *Hierome* thinks fiercenesse and rashnesse to be presented in the Horse, and sloth in the Mule. And S. *Augustine* carries these two qualities farre; He thinks that in this fiercenesse of the Horse, the Gentiles are represented, which ran farre from the knowledge of Christianity; And by the lazinesse of the Mule, the Jews, who came nothing so fast, as they were invited by their former helps, to the imbracing thereof. They have gone farre in these allusions, and applications; and they might have gone as farre farther as it had pleased them; They have Sea-roome enough, that will compare a Beast, and a Sinner together;
²²⁰ and they shall finde many times, in the way, the Beast the better Man.

Here we may contract it best, if we understand Pride by the Horse, and Lust by the Mule; for, though both these, pride and lust, might have been represented in the horse, which is, (as the Philosopher notes) *Animal, post hominem salacissimum*, The most intemperate, and lustful of all creatures, but man, (still man, for this infamous prerogative, must be excepted) and though the Scriptures present that sin, Lust, by the horse, (*They rose in the morning like fed horses, and every man neighed after his neighbours wife*) (and therefore S. *Hierome* delights himselfe with that curious note, That when
²³⁰ a man brings his wife to that triall and conviction of jealousie, the offering that the man brings is *Barley*, Horse-provender in those parts, sayes S. *Hierome*) though both sins, pride and lust, might be taxed in the horse, yet pride is proper to him, and lust to the mule, both because the mule is *Carne virgo*, but *Mente impudicus*, which is one high degree of lust, to have a lustfull desire in an impotent body, And then, he is engendred by unnaturall mixture, which is another high degree of the same sin. And these two vices we take to be presented here, as the two principall enemies, the two chiefe corrupters of mankinde; pride to be the principall spiritual sin, and
²⁴⁰ lust, the principall that works upon the body. To avoid both, consider we both in both these beasts.

It is not much controverted in the Schooles, but that the first sin of the Angels was Pride. But because (as we said before) the danger of man is more in sinking down, then in climbing up, in dejecting,

Gregor.

Jer. 5.8

In Hos. 3
 Numb.
 5.12[-15]

Hieron.

Superbia

August.

then in raising himselfe, we must therefore remember, that it is not pride, to desire to be better. *Angeli quæsierunt id, ad quod pervenis-
sent, si stetissent.* The Angels sin was pride; but their pride consisted not in aspiring to the best degrees that their nature was capable of: but in this, that they would come to that state, by other meanes then
²⁵⁰ were ordained for it. It could not possibly fall within so pure, and cleare understandings, as the Angels were, to think that they could be God; that God could be multiplied; That they who knew themselves to be but new made, could think, not only that they were not made, but that they made all things else; To think that they were God, is impossible, this could not fall into them, though they would be *Similes Altissimo*, Like the most High. But this was their pride, and in this they would be like the most High, That whereas God subsisted in his Essence of himselfe, for those degrees of perfection, which appertained to them, they would have them of themselves; They
²⁶⁰ would stand in their perfection, without any turning towards God, without any farther assistance from him; by themselves, and not by meanes ordained for them. This is the pride that is forbidden man; not that he think well of himselfe, *In genere suo*, That hee value aright the dignity of his nature, in the Creation thereof according to the Image of God, and the infinite improvement that that nature received, in being assumed by the Son of God; This is not pride, but not to acknowledge that all this dignity in nature, and all that it conduces to, that is, grace here, and glory hereafter, is not onely infused by God at first, but sustained by God still, and that nothing
²⁷⁰ in the beginning, or way, or end, is of our selves, this is pride.

Man may, and must think that God hath given him the *Subjicite*, and *Dominamini*, A Majesticall Character even in his person, to subdue and governe all the creatures in the world; That he hath given him a nature, already above all other creatures, and a nature capable of a better then his owne is yet; (for, *By his precious promises we are made partakers of the Divine nature*) We are made *Semen Dei*, The seed of God, borne of God; *Genus Dei*, The off-spring of God; *Idem Spiritus cum Domino*, The same Spirit with the Lord; He the same flesh with us, and we the same spirit with him. In Gods
²⁸⁰ servants, to have said to *Nebuchadnezzar*, *Our God is able to deliver us, and he will deliver us; but, if he doe not, yet we will not serve thy Gods:* In the Martyrs of the Primitive Church, to have contemned

2 Pet. 1.4

1 John 3.9

Acts 17.28

1 Cor. 6.17

Dan. 3.17

torments, and tormentors with personall scornes and affronts: In all calamities and adversities of this life, to rely upon that assurance, I have a better substance in me then any man can hurt, I have a better inheritance prepared for me, then any man can take from me, I am called to Triumph, and I goe to receive a Crown of Immortality, these high contemplations of Kingdomes, and Triumphs, and Crowns, are not pride; To know a better state, and desire it, is not
²⁹⁰ pride; for pride is onely in taking wrong wayes to it. So that, to think we can come to this by our own strength, without Gods inward working a beliefe, or to think that we can believe out of *Plato*, where we may find a God, but without a Christ, or come to be good men out of *Plutarch* or *Seneca*, without a Church and Sacraments, to pursue the truth it selfe by any other way then he hath laid open to us, this is pride, and the pride of the Angels.

Now there is also a pride, which is the Horses pride, conversant upon earthly things; To desire Riches, and Honour, and Preferment in this world, is not pride; for they have all good uses in Gods service;
³⁰⁰ but to desire these by corrupt meanes, or to ill ends, to get them by supplantation of others, or for oppression of others, this is pride, and a Bestiall pride. And this proud man is elegantly expressed in the Horse; *The horse rejoyceth in his strength, he goes forth to meet the armed man, he mocks at feare, he turnes upon the sword, and he swallowes the ground. The River is mine, sayes Pharaoh, and I have made it for my self:* They take all, and they mistake all; That which is but lent them for use, they think theirs; (*The River is mine*) That which God gave them, they think of their own getting; (*I made it*) And that which God placed upon them, as his Stewards for the good
³¹⁰ of others, they appropriate to themselves; (*I have made it for my self*) But *when time is, God mounteth on high, and he mocks the horse and the rider. In that day, I will smite every horse with astonishment, and his rider with madnesse. The horse beleeveeth not that it is the sound of the Trumpet;* When the Trumpet sounds to us in our last Bell, (for the last Bell that carries us out of this world, and the Trumpet that cals us to the next, is all one voyce to us, for we heare nothing between) the worldly man shall not beleeve that it is the sound of the Trumpet, he shall not know it, not take knowledge of it, but passe away unsensible of his own condition.

³²⁰ So then is Pride well represented in the Horse; and so is the other,

Job 39.21

Ezek. 29.3

Job 39.18

Zech. 12.4

Job 39.24

Mulus

Lust, licentiousnesse in the Mule. For, besides that reason of assimilation, that it desires, and cannot, and that reason, that it presents unnaturall and promiscuous lust, for this reason is that vice well represented in that Beast, because it is so apt to beare any burdens. For, certainly, no man is so inclinable to submit himselfe to any burden of labour, of danger, of cost, of dishonour, of law, of sicknesse, as the licentious man is; He refuses none, to come to his ends. Neither is there any tree so loaded with boughs, any one sin that hath so many branches, so many species as this. Shedding of blood we can
³³⁰ limit in murder, and manslaughter, and a few more; and other sins in as few names. In this sin of lust, the sexe, the quality, the distance, the manner, and a great many other circumstances, create new names to the sin, and make it a sin of another kinde. And as the sin is a Mule, to beare all these loads, so the sinner in this kind is so too, and (as we finde an example in the Nephew of a Pope) delights to take as many loads of this sin upon him, as he could; to vary, and to multiply the kindes of this sin in one act, He would not satisfie his lust by a fornication, or adultery, or incest, (these were vulgar) but upon his own sex; and that not upon an ordinary person, but in their
³⁴⁰ account, upon a Prince; And he, a spirituall Prince, A Cardinall; And all this, not by solicitation, but by force: for thus he compiled his sins, He ravished a Cardinall. This is the sin, in which men pack up as much sin as they can, and as though it were a shame to have too little, they belie their own pack, they bragge of sins in this kinde, which they never did, as *S. Augustine* with a holy and penitent ingenuity confesses of himselfe.

This sin then, (though one great mischief in it be, that for the most part, it destroyes two together, (the Devill will have his creatures come to his Arke by couples too, two and two together)
³⁵⁰ yet this sin we are able to commit without a companion, upon our own bodies, yea without bodies; (in the weaknesse of our bodies our mindes can sin this sin) This which the Wise-man cals a pit, *The mouth of a strange woman is as a deep pit, he with whom the Lord is angry, shall fall therein.* And therefore he that pursues that sin, is called to a double sad consideration, both that he angers the Lord in committing that sinne then; And that the Lord was angry with him before for some other sinne, and for a punishment of that former sin,

God suffered him to fall into this. And it is truly a fearefull condition, when God punishes sin by sin; other corrections bring us to
³⁶⁰ a peace with God; He will not be angry for ever, he will not punish twice, when hee hath punished a sin, he hath done: But when he punishes sin by sinne, wee are not thereby the nearer to a peace or reconciliation by that punishment, for still there is a new sin that continues us in his displeasure. Punish me O Lord, with all thy scourges, with poverty, with sicknesse, with dishonour, with losse of parents, and children, but with that rod of wyre, with that scorpion, to punish sin with sinne, Lord scourge me not, for then how shall I enter into thy rest?

And this is the condition of this sinne; for, *He with whom the*
³⁷⁰ *Lord is angry, shall fall into it.* And when he is fallen, he shall not understand his state, but thinke himselfe well; For *Nathan* presents *David's* sinne to him, in a parable of a feast, of an entertainment of a stranger: He tastes no sowrnesse, no bitterness in it; not because there is none, but because a carcasse, a man already slain cannot feelee a new wound; A man dead in the habit of a sinne, hath no sense of it: This sinne of which S. *Augustin*, who had beene overcome by it, and was afraid that his case was a common case, saith in the person of all, *Continua pugna, victoria rara*; In a defensive warre, where we are put to a continuall resistance, it is hard comming to a victory; what
³⁸⁰ hope then where there is no resistance, no defence, but a spontaneous and voluntary opening our selves to all provocations, yea provoking of provocations by high diet, a tempting of tentations by exposing our selves to dangerous company, when as the Angels who were safe enough in themselves, yet withdrew themselves from the uncleannesse of the Sodomits. This sinne will not be overcome but by a league, *Iobs* league, *Pepigi fœdus*, *I have made a covenant with mine eyes, why then should I think upon a maid?* Since I have bound my senses, why should my mind be at liberty to sinne? This league should bind both; I have taken a promise of mine eyes, that they will not
³⁹⁰ betray me by wanton glaunces, by carying me to dangerous objects, why should not I keepe covenant with them? why should my thoughts be scattered upon such tentations? The league must be kept on both parts, the mind and the senses; wee must not entertain tentations from without, we must not create them within. *Eloquia*

2 Sam. 12

Gen. 19.10

Iob 31.1

Psal. 12.6
[67, *F*, as
in Vulg.]
1 Pet. 1.22

Domini casta, The words of the Lord are chaste words, pure words, and so must all the talke, and conversation of him, that loves God, be. And then, *Castificate animas vestras*, you must see that you keepe your minds pure and chaste. If we have not both chaste minds, and

⁴⁰⁰ chast bodies, we shall have neither; And then follows the excommunication: S. *Augustine* saith, That according to most probability, there were no Mules in the Arke; but undisputably there are no Mules in the Church, in the triumphant Church, none of our metaphoricall Mules there: The Apostles hath put it beyond a Problem, *Bee not deceived, neither fornicators, nor adulterers, nor effeminate persons shall inherit the Kingdome of heaven*, there is the fearefull excommunication: And therefore *Nolite fieri sicut, Be not made like the Horse or the Mule*, in pride, or wantonnesse especially, *Quia non Intellectus*, because then you lose your understanding, and so become absolutely irrecoverable, and leave God nothing to worke upon: For

1 Cor. 6.9

⁴¹⁰ the understanding of man is the field which God sowes, and the tree in which he engraffes faith it selfe; and therefore take heed of such a descent, as induces the losse of the understanding, and that is the case here, (and our next consideration) *Non Intellectus, They have no understanding.*

Intellectus

ver. 8

This faculty of the understanding in man is not alwayes well understood by men. The whole Psalme is a Psalme to rectifie the understanding; It is in the title thereof, *Dauids Instruction*: And that office God undertakes in the verse before our Text, *I will instruct thee*, which is in some Latin Copies, *Faciam te intelligere, I will make thee*
⁴²⁰ *understand*, and in others, (the vulgat) *Intellectum tibi dabo, I will give thee understanding*; Now though this *Instruction*, and this *Vnderstanding*, which is intended in the Title, and specified in the former verse, bee not the same *Vnderstanding* as this in our Text, (for this is but of that naturall faculty of man, wherewith God enlightneth every man that commeth into the world, till hee make himselfe like the horse or the mule) the other is Gods superedification upon this, those other super-naturall Graces, which God produces out of the understanding, or infuses into the understanding; yet this *Vnderstanding* in our Text, though it be but the naturall faculty, is
⁴³⁰ a considerable thing, and hath, in part, the nature of materials for God to worke upon. That *Instruction* which is the subject of the

Ioh. 1.9

whole Psalme, is that saving Doctrine, *That there is no blessednesse but in the remission of sinnes*. That *David* establishes for his foundation in the first *verse*, and would say nothing till he had said that. But then, though this remission of sinnes, (which onely constitutes Blessednesse) proceed meereley from the goodnesse of God, yet that goodnesse of God, as it excites primarily, so it works still upon that act of man, penitent confession, *Notum feci, I acknowledged my sinne*, and *Dixi confitebor*, I prepared my selfe to confesse my sinne,
⁴⁴⁰ and thou forgavest all.

ver. 5

This then *S. Hierome* delivers to be the *Instruction* of the Psalme, *Hominem, non propriis meritis, sed Dei gratia, posse salvari, si confiteatur admissa*; That man of himselfe is irrecoverable, But yet there is a way opened to salvation in Christ Jesus: But this way is onely open to them, who enter by Confession. And though *S. Hierome*, and *S. Augustin* differ often in the exposition of the Psalmes, yet here they speake almost the same words. The *Instruction* of this Psalme is, *Intelligentia, qua intelligitur, non meritis operum, sed gratia Dei hominem liberari, confitentem sua peccata*, That no

Hieron.

⁴⁵⁰ man is saved by his owne merits, That any man may bee saved by the mercy of God in the merits of Christ, That no man attaines this mercy, but by confession of his sinnes: And that that rule, *In ore duorum aut trium*, may have the largest fulnesse, adde wee a third witnesse, *Intellectus est*, This is the *Instruction* that *David* promises, *Nemo ante fidem*, Let no man presume of merits, before faith; But in all this they all three agree, Every man must know, that hee may bee saved, And that by his owne merits hee cannot, And lastly, that the merits of Christ are applied to no man, that doth nothing for himselfe. *Quid est Intellectus?* saith he againe, What is this under-

August.

[2 Cor. 13.1]

Gregor.

⁴⁶⁰ standing? It is, saith he, no more but this, *Vt non jactes opera ante fidem*, Never to take confidence in works, otherwise then as they are rooted in faith: For (as hee enlarges this Meditation) if thou shouldst see a man pull at an Oare, till his eye-strings, and sinews, and muscles broke, and thou shouldst aske him, whither he rowed; If thou shouldst see a man runne himselfe out of breath, and shouldst aske him whither hee ranne; If thou shouldst see him dig till his backe broke, and shouldst aske him, what he sought, And any of these should answer thee, they could not tell, wouldst not thou thinke them

August.

mad? So are all Disciplines, all Mortifications, all whippings, all
⁴⁷⁰ starvings, all works of Piety, and of Charity madnesse, if they have
 any other root then faith, any other title or dignity, then effects and
 Idem fruits of a preceding reconciliation to God. *Multi pagani*, saith he,
 There are many Infidels that refuse to bee made Christians, because
 they are so good already; *Sibi sufficiunt de sua bona vita*; They are
 the worse for being so good, and they thinke they need no faith, but
 are rich enough in their morall honesty. And there are Christians,
 that are the worse for thinking and beleeving that it is enough to
 Beleeve. It is not faith to beleeve in grosse, that I shall be saved, but I
 must beleeve, that I shall be saved by him that died for me. If I con-
⁴⁸⁰ sider that, I cannot chuse but love him too; And if I love him, I shall
 Idem doe his will; *Ama & operaberis*, whomsoever thou lovest, thou wilt
 doe what thou canst to please him. *Da mihi vacantem amorem*; I
 would bee glad to see an idle love, that that man, that loved any
 thing in this world, should not labour to compasse that that he loved:
 But *purga amorem*, saith hee, I doe not forbid thee loving, (it is a
 noble affection) but purge and purifie thy love; *Aquam fluentem in*
cloacam converte in hortum; Turne that water which hath served thy
 stables, and sewers before, into thy gardens: Turne those teares which
 thou hast spent upon thy love, or thy losses, upon thy sinnes, and the
⁴⁹⁰ displeasure of thy God, and *Quales impetus habebas ad mundum,*
habebis ad Creatorem mundi, Those passions which transported thee
 upon the creature, will establish thee upon the Creator.

The *Instruction* then of the whole Psalme, is peace with God, in
 the merits of Christ, declared in a holy life; which being the summe
 of all our Christian profession, is farre beyond this *Vnderstanding* in
 our Text, (*They have no understanding*) but yet upon this Under-
 standing God raises that great building, and therefore wee take this
 faculty, *The Vnderstanding*, into a more particular consideration.
 Here is the danger, He that at ripe yeares hath no understanding,
⁵⁰⁰ hath no grace, A little understanding may have much grace; but he
 that hath none of the former, can have none of this. God therefore
 brings us to the consideration, not of the greatest, but of the first
 thing; not of his superedifications, but of his foundations, our under-
 standing, our reason. For, though *Animalis homo*, *The naturall man*
perceiveth not the things that be of the Spirit of God, yet let him bee

what man he will, Naturall or Supernaturall, hee must bee a man, that must *probare spiritum*, prove and discern the spirit; let him have as much more as you will, it is requisite hee have so much reason, and understanding, as to perceive the maine points of Religion; not that he must necessarily have a naturall explicite reason for every Article of faith, but it were fit he had reason to prove, that those Articles need not reason to prove them. If I beleeeve upon the Authority of my Teacher, or of the Church, or of the Scripture, very expedient it were to have reason to prove to my selfe that these Authorities are certaine, and irrefragable. And therefore, *Cateris animalibus, se ignorare, natura est, homini vitium*, If a Horse or a Mule understand not it selfe, it is never the worse Horse nor Mule, for it is borne with that ignorance; But if man, having opportunities, both in respect of his parts and calling, to be better instructed, either by a negligent and lazy and implicite relying upon the opinion of others, doe but lay himselfe downe as a leafe upon the water, to be carried along with the tide, or by a wilfull drowsinesse, and security in his sins, have given over the debatement, the discussing, the understanding of the maine of his beliefe, and of his life, if either he keepe not his understanding awake, or over-watch it, if he doe nothing with it, or employ it too busily, too fervently, too eagerly upon the world, I would it were true of them, *Facti sicut*, you are like the Horse, and the Mule; but *Vtinam essetis*, I would you were so well, as the Horse, and the Mule, who, though they have no understanding, have no forfeiture, no losse, no abuse of understanding to answer for.

First then the Horse, The proud man, hath no understanding; He hath forgot his letters, his Alphabet; how he was spelled and put together, and made of body and soule. You may as well call him an Anatomist, that knowes how to pare a naile, or cut a corne, or him a Surgeon, that knowes how to cut, and curle haire, as allow him understanding, that knowes how to gather riches, or how to buy an Office, or how to hurt, and oppresse others, when he hath those meanes. That absurdity, that height of strange ignorance, that the Prophet observes in an Idolatrous Image-maker, is in this proud man; *He burnes halfe in the fire, and the residue he makes a god*. He hath scene as great estates as his, burne to ashes, as great persons as himselfe ruined and destroyed, burne out, and vanish into sparks, and stinking smoake;

Superbus

Esay 44.16

He hath seene halfe his owne time burnt out and wasted, and yet hee dreames of an eternity in himselfe; He sayes, I am, and none else; hee will not say so to me in expresse words, but does hee not say so to the whole world, in his manifest actions?

Mulus

The Horse then, The proud man, hath no understanding, and the Mule, the licentious man, as little. The Ancients had a purpose to expresse that, when they placed by their Goddesses of Licentiousnesse,

Gen. 19 ⁵⁵⁰ *Venus*, A Tortoyse, A Creature that had no heart; capable of no understanding. And it is better expressed in those licentious persons, who pursued *Lots* guests. Their blindness brought them to an impossibility of finding the doore, (*They were weary in seeking the doore*) And if they had found it, they had found it shut. A man that hath wallowed long in that sin, when he seekes a doore to repentance, he will quickly be weary, for there lie hard conditions upon him; and he is in danger of finding the doore so shut, as his understanding (and that is all his key) cannot open; Hee will make shift for reasons, why he should continue in that sin, and he will call it ill nature, or ⁵⁶⁰ falshood, or breach of promise, and inconstancy, to depart from the Conversation that nourishes that sin. The doore will be shut, and his Reason cannot, nay his Reason would not open it, but rather plead in the sins behalfe.

Thus far our first reason hath carried us, Doe it not, least you loose your understanding, The field of that blessed seed, The tree of that fruitfull graft, The materials for that glorious building, Faith; For, the understanding is the receptacle of Faith: But doe it not, the rather, because if ye do it, God will be brought to a necessity, *In chamo & fræno maxillas constringere*, to hold in your mouths with ⁵⁷⁰ *bit* and *bridle*, to come to hard usage, when as he would faine have you reduced by faire and gentle meanes. But to this way God is often brought; and, by this way of affliction, the cure is sometimes wrought upon us. S. *Augustine* proposes to himselfe a wonder, why the first woman was called at first, and in her best state, but *Isha*, *Virago*, which was a name of diminution, as she was taken from the man, (for *Isha* is but a *shee-man*) And then in her worse state, when she had sinned, she was called *Eva*, *Mater viventium*, *The Mother of all living*; she had a better name in her worst estate. But this was not in respect of her sin, sayes that Father, but in respect of her punishment.

Gen. 2.23

3.20

⁵⁸⁰ Now that she was become mortall by a sentence of death pronounced upon her, and knew that she must dye, and resolve to dust, now, sayes he, there was no danger in her, of growing proud by any glorious title; affliction had tamed her, and rectified her now; and to that purpose sometimes does God bit and bridle us with afflictions, that our corrupt affections might not transport us. Wee finde that *Absolom* sent for *Ioab*; The Kings Son for the Kings servant; There was coldnesse, some drinesse betweene *Absolom*, and his Father, *Absolom* was under a cloud at Court, and so *Ioab* neglected him, he would not come; *Absolom* sent againe, and againe *Ioab* refused; But then ⁵⁹⁰ *Absolom* sent his servants to burne *Ioabs* Corne fields, and then *Ioab* came apace. Affliction and calamity are the bit and the bridle, that God puts into our mouth sometimes to turne us to him. *Behold, we put bits into the horses mouthes, that they should obey us, and we turne all the body about.* And to this belongs that, *A whip for the Horse, a bridle for the Asse, and a rod for the fooles back*; When we are become fooles, made like the Horse and Mule, that we have no understanding, then God bits and bridles us, he whips and scourges us, sometimes lest our desires should mislead us a wrong way, sometimes, if they have, to turne us into the right way againe; But here in ⁶⁰⁰ our text, it is, *Ne approximēt te, Their mouths must be held with bit and bridle, lest they come neere unto thee.*

When God, by their incorrigibility, have given over all care of them, yet hee takes care of us, of his Servants, of his Church, and he bits and bridles his and our enemies, so, as that they shall not come neare us, they shall not hurt us. So God said to *Senacherib*, *Because thou ragest against me*, (God was far enough out of *Senacheribs* reach, but God accounts his Jerusalem as Heaven, and his *Hezekias* as himselfe) *Because thy rage is against me, I will put my hooke into thy nose, and my bridle in thy lips, and will turne thee back, by the* ⁶¹⁰ *way by which thou camest.* When man is become as the Horse, proud of his strength, *In chamo, et fræno*, God shall bit him, and bridle him so, as that he shall be able to doe no harme; and certainly, the godly have not a greater joy, when they are able to do good to others, then the wicked have sorrow, when having power in their hands, yet they are not able to execute their mischievous purposes upon them that they hate. Satan was glad of any Commission upon *Iob*, because *God*

2 Sam. 14

Iam. 3.3

Prov. 26.3

Ne approximēt

2 King.

19.28

[Job 1.10]

made a hedge about him, and about his house, *Ne approximaret*, That Satan could not come neare him; He was glad God gave him power, to annoy him any way; but sorry that he exempted his person, in that first Commission, (*Onely upon himselfe put not forth thy hand*) He was glad that in a second Commission, God did lay open his person to his power, but sorry that he excepted his life, (*Behold he is in thy hand, but save his life.*) For, till the wicked come to an utter destruction of their enemies, they thinke it no approximation, They are never come neare enough to them. And *In chamo, & fræno*, therfore God bits and bridles them, that they shal not come neare, not so neare, to destroy; and certainly, Gods children have not so much sorrow for that which the wicked doe inflict upon them, as the wicked have for that which they cannot inflict upon them; The wicked are more tormented that they can do no more, then the godly are, that they have done so much. And this is a comfortable, (and truly, the most literall sense of this *Ne approximant*) *Their mouths must be held*, They must, though none can hold them but God, yet God must, God himselfe for his owne glory, and the preservation of his Church, is reduced to a necessity, he must, he will *hold* them in *with bit and bridle*, lest they come neare us. But there is a sadder, and a heavier sense arising out of these words, as S. *Hierom* accepts and pursues the words, with which we shall end all that belongs to them.

S. *Hierom* reads these words so, as that when God hath said, *Nolite fieri, Be not as the Horse or Mule, that have no understanding*, God hath done, and sayes no more; and that in the rest of the words, *In chamo & fræno maxillas eorum constringe*, (*hold in their mouthes with bit and bridle, who come not neare thee*) the Church speakes to God; and so, this inhibition, *Ne approximant, That they come not neare thee*, may very well be, *That they come not neare God*, That God bits and bridles them so, afflicts and multiplies afflictions so, that even those afflictions drive them farther from God, and seale their condemnation in their owne blood. Gods Spirit shall fanne them, sift them; That might do them good; purifie them, cleanse them; No, it shall do them no good; for, (as it follows) *God shall sift them with a sieve of vanity*; In vaine, to no purpose, without any amendment; And there shall be, *Frænum erroris*, a bridle in their jawes causing them to erre; Their impatient mis-interpretation of Gods

corrections, shall turne them upon a wrong way on the left hand, and depart them farther and farther from God. And then, *He that being often reprov'd, hardneth his neck, shall suddenly be destroyed, and that without remedy*; suddenly, and irrecoverably; suddenly, no time given him to deprecate his destruction, no reprieve; Irrecoverably, if he had never so much time; *I will not heare them in the time that*

Prov. 29.1

⁶⁶⁰ *they cry unto me for their trouble*. Shall any be able to cry unto God, and not be heard? Yes, to cry, and to cry for their trouble; for all this may be done, and yet no true prayer made, nor right foundation laid; when onely impatience upon affliction extorts, and presses, and vents a cry, God will not heare them. No, nor when they are thus disabled to pray for themselves, will God heare any other to pray for them. Thrice doth God chide the Prophet *Ieremy* from that charitable disposition of praying for that people. *Lift not up a cry nor prayer for them*; Not a *Cry*, by way of remembring me of their pressures and afflictions, as though that should move me; Not a *Prayer*, by remem-

⁶⁷⁰ bring me of my Covenant of mercy towards them, as though that shoulde binde me. At other times *God sought for a man among them, that should make up the hedge, and stand in the gap before him for the land, that he might not destroy it, but he found none*. Here *Ieremy* offers himselfe in the gap, and God will not receive him to that Mediatorship, to that Intercession for that people. When *Moses* importuned God for the people, God tells him, for thy selfe thou shalt be no loser; whatsoever become of this people; (*I will make thee a great Nation*) But yet, sayes God, (*Let me alone, that my wrath may wax hot against this people, that I may consume them.*)

Jere. 11.14

Ibid.

and 7.16

and 14.11

Ezek. 22.30

Exod. 32.10

⁶⁸⁰ O how contagious and pestilent are the sinnes of man, that can thus (if we may so speake) infect God himselfe! How violent, how impetuous, how tempestuous are the sinnes of man, that can thus, (if we may so speake) transport God himselfe, and carry him beyond himselfe! for himselfe is mercy, and there is no roome for our own prayers, no roome for the prayers of others to open any doore, any pore of mercy to flow out, or to breath out upon us.

Truly, Beloved, it is hard to conceive, how any height of sin in man should worke thus upon God, as to throw him away, without any purpose of re-assuming him againe, or any possibility of return-

⁶⁹⁰ ing to him againe. But to impute that distemper to God, that God

should thus peremptorily hate Man, thus irreparably destroy Man, before he considered that Man, as a sinner, and as a manifold sinner, and as an obdurate sinner, nay before he considered him, as a Man, as a Creature, that first he should mean to damne him, if he had him, and then mean to make him, that he might damne him; this is to impute to God, a sowrer and worse affected nature, then falls into any man. Doth any man desire that his enemy had a sonne, that he might kill him? Doth any man beget a sonne therefore, that he might dis-inherit him? Doth God hate any man therefore, because he
⁷⁰⁰ will hate him? Deliver me, O Lord, from my sins, pardon them, and then returne to thy first purposes upon me; for I am sure they were good, till I was ill; and my illnesse came not from thee; but may be so multiplied by my selfe, as that thou mayest bit me and bridle me so, as that I shall not come near thee, in any of those accesses which thou hast opened in thy Church: Prayer, Preaching, Sacraments, Absolution, all shall be unavailable upon me, ineffectuall to me. And therefore, as God would have us conserve the dignity of our nature in his Image, and not descend to the qualities of these Beasts, Horse and Mule, specified by the Holy Ghost, to represent to us those two
⁷¹⁰ sins, which are the wombes and mothers of very many others, Pride and Lust, (the greatest spirituall, and the greatest bodily sin) because thereby we lose all understanding, which is the matter upon which Grace works; so would he have us doe it for this also, that he might not be put to a necessity of bitting and bridling us, of hard usage towards us, which may turne us as well to Obduration as Contrition, and so come to lose our faith at last, as we had done our reason and understanding before.

Number 18.

Preached upon the Penitentiall Psalmes.

PSAL. 32.10, 11. *MANY SORROWS SHALL BE TO
THE WICKED; BUT HE THAT TRUSTETH
IN THE LORD, MERCY SHALL COMPASSE
HIM ABOUT.*

*BE GLAD IN THE LORD, AND REJOYCE YEE
RIGHTEOUS; AND SHOUT FOR JOY ALL
YEE THAT ARE UPRIGHT IN HEART.*

THE two Elements, of which Heaven is proposed to us to be composed, are Joy and Glory. That which is opposed to these, is Sorrow and Contempt: Of the sense of contempt and ingloriousnesse, Men are not alike capable in this world; but of the sense of sorrow, we are somewhat more equall. A man must have had some possession, or at least some hopes of glory and greatnesse, that apprehends contempt or ingloriousnesse very passionately. And besides, in the lowest and most abject contempt a man may relieve himselfe by conveniences of a plentifull Fortune at home, how much¹⁰ soever he be undervalued and despised abroad. But when it comes to a sorrow of heart, which dwells not imaginarily in the opinion of others, as contempt doth, but really in mine owne bosome, it is a heavy colluctation. Therefore doth the Holy Ghost so often, so very often, blow that coale, and threaten that insupportable, that extinguishable fire, sorrow, sorrow of heart, sorrow of soule; *Many sorrows shall be to the wicked.* But the Holy Ghost is the Spirit of Consolation; He is a Dove that hasts to a better ayre, to a whiter house, to the Arke of Peace, the station of the Righteous; Joy in the

mercy of God; for, *He that trusteth in the Lord, mercy shall com-*
²⁰ *passee him about; Be glad in the Lord, and rejoyce yee Righteous, and*
shout for joy all yee that are upright in heart.

Divisio

Our parts are, the Persons, and their Portions; Who they Be, and what they Have. The Persons are all the Inhabitants of this world; for all are wicked, or righteous; And the Portion is all that the soule receives here, or hereafter; for all is joy or sorrow; *Many sorrows shall be to the wicked, but he &c.*

First then, here are *sorrows*; A passion which we cannot expresse, and from the understanding whereof, in this sense, God blesse us all: A sorrow, that is nothing but sorrow; a sorrow that determines
³⁰ not in joy at last. And here are *Dolores multi*, his sorrows are multiplied, *Many sorrows*; And as the word *Rabbim* doth as properly import, and might be as well so translated, here are *Dolores magni*, *Great sorrows*; Great in their owne waight, great in themselves, and great also in the apprehension, and tendernesse, and impatience of the sufferer, great to him; And then all these heavy circumstances, as the dregs and lees of this cup of malediction, meet in the bottome, in the center of all; That these sorrowes are determinable by no time; for in the Originall, there is neither that which our first Translation inserted, (*Shall come*) *Sorrowes shall come to the wicked*, lest
⁴⁰ the wicked might say, Let it goe as it came, if I know how it came, what occasioned the sorrow, I know how to overcome it; nor is there that which our later Translation added, (*Shall be*) *Sorrowes shall be to the wicked*; for though that imply a Continuance, when it comes, yet the wicked might say, It is not come yet, and why should I anticipate sorrow, or execute my selfe before the Executioner be sent? But it is without all limitation of time, and so includes all parts of time; *Est, fuit, & erit*, The wicked are not, never were, or shall be without sorrowes, many sorrows, great sorrows, everlasting sorrows. This is the Portion in our first part; and then the Person,
⁵⁰ for whom this cup is thus filled there, is *The wicked*; Which denotes a Plurality, and a Singularity too; For it is not said, The wanton, The ambitious, The covetous, The man that is a little leavened, or sowred, or discoloured with some degrees of some of these; but it is *The wicked*; a man whose whole complexion, and structure seemes made up of wickednesse; And so it is *Super impium*, Upon the

wicked, Emphatically, *The wicked*; And then, *Super impium*, Upon the wicked, in the singular; that is, upon every such wicked person. The sorrow is not lessened by being divided amongst many; The wicked is not eased by having companions in his torments. And this⁶⁰ is the Portion, and these be the Persons of the first kinde; which will determine the first Part, *Many sorrowes shall be to the wicked*.

And then in the second, to give all this the full waight, and to make the sorrow the more discernible, and the more terrible, God puts into the other balance, *The joy of the righteous*. In which, that all may be in opposition to the other, we have also the Person, *Him that trusteth in the Lord*; Where we have, as in the former part, a plurality intimated, and a singularity too. For it is not said, He that trusteth not in Man, He that trusteth not in Princes, He that trusteth not in this or that miserable Comforter in the world, but *He that trusteth in the*⁷⁰ *Lord*; Whose present refuge, be the case what it will, or can be, is *the Lord*; Him, Emphatically *Him, mercies shall compasse*. And then, *Ille*, He, every such man, is infallibly interested in this portion, in this true cause of joy, which is not, that he shall have no affliction, but that he shall have *Mercy* in his afflictions, patience and ease all the way, and an end and joy at last. And then, this mercy shall *Compasse* him; It shall not suffer his confidence to break out into a presumption in God, nor any diffidence, or distrust in God, to break in upon him; But he shall see, that only to him, who *Trusts in the Lord*, to him who is *Righteous*, to him who is *Vpright in heart*, (with⁸⁰ which three Characters the Holy Ghost specifies the person, in this second Part of our Text) belong those three great priviledges, those glorious beames of joy, which flow out here; first, *Lætari, To be glad*, that is, to conceive an inward joy; And then, *Exultari, To rejoyce*, that is, to testifie that inward joy, by outward demonstrations; And lastly, *Iubilare, To be full of joy*, which our last Translation hath exprest well, in that word, *To shout for joy*, that is, to extend our joy to others, to glorifie God by drawing in of others, and to call upon them, to call upon God: *Many sorrowes shall be to the wicked, but, &c.*

⁹⁰ First then, they shall have sorrow, and cause of sorrow. For when we conceive a sorrow in the minde, without any reall, and externall cause, without paine, or shame, or losse, this is but a melancholy, but

i Part
Sorrow

an abundance of a distempered humour, but a naturall thing, to which some in their constitutions are borne, and to be considered but so: But when God laies his hand, and his crosses upon us, the sorrow of the wicked, conceived upon that impression, is the sorrow. For this Word, which we Translate *Sorrowes* here, is according to the Septuagint, *Scourges*, and *Whips*; God shall scourge them, and that shall only work to a sorrow; So farre, and no farther. As a startling
¹⁰⁰ horse, they shall avoid a shadow, and fall into a ditch; They shall sorrow, and murmur at their afflictions in this life, and fall the sooner for that into the Eternal. Amongst the Romans, condemned persons were first whipt; but that excused them not; when they were whipt, they were executed too. The wicked are scourged by God in this life; and then their temporall afflictions shall meet, and joyne with the everlasting, they have begun already here, that which they shall never end there. *De eis qui voluntatem Dei facere nolunt, fit voluntas Dei*; It is *Panis quotidianus*, A loafe of that bread which is to be distributed every day; A saying of S. *Augustine*, worthy to be repeated in every
¹¹⁰ Sermon, That upon them, who will not doe the will of God, the will of God is done; And God executes his righteous sentence upon them, and he executes his justice upon others also by giving them instructions from the impatience and obduration of these. *Fata fugiendo in fata ruant*; They chide, and they wrangle, they wrastle, and they exclaime at their miseries in an intemperate sorrow, and this intemperate sorrow is the heaviest part of the judgement of God upon them; they are too sensible of their afflictions, that is, too tender, too impatient; and yet altogether unsensible, without all sense of Gods purpose in those afflictions. In hell it self, they know that they are in
¹²⁰ hell; And yet in this world, there are *Dolores inferni*, Sorrowes that have begun hell here, and they that are under them, are stupified, and devested of all sense of them. That sense that is bodily, and carnall, they abound in; They feele them impatiently; but of all spirituall sense they are absolutely destitute; They understand not them, nor Gods purpose in them at all; yet they are *Many*, and *Great*, and *Eternall*. For by all these heavy talents doth the Holy Ghost waigh them in these words.

August.

Many

They are *Many*. Now the pride of the wicked is to conceale their sorrowes, that God might receive no glory by the discovery of them.

¹³⁰ And therefore if we should goe about to number their sorrowes, they would have their victory still, and still say to themselves, yet for all his cunning he hath mist; they would ever have some bosome-sorrowes, which we could not light upon. Yet we shall not easily misse, nor leave out any, if we remember those men, that even this false and imaginary joy, which they take in concealing their sorrow and affliction, is a new affliction, a new cause of sorrow. We shall make up the number apace, if we remember these men, that all their new sins, and all their new shifts, to put away their sorrowes, are sorrowfull things, and miserable comforters; if their conscience doe
¹⁴⁰ present all their sins, the number growes great; And if their own conscience have forgotten them, if God forget nothing that they have thought, or said, or done, in all their lives, are not their occasions of sorrow the more for their forgetting, the more for Gods remembring? *Judgements are prepared for the scorers*, sayes Solomon, God foresaw their wickednesse from before all times, and even then set himselfe on work, *To prepare judgements for them*; And as they are *Prepared* before, so *affliction followeth sinners*, sayes the same Wise King; It *followes* them, and it knowes how to *overtake* them; eyther by the sword of the Magistrate, or by that which is nearer them, Diseases in their owne bodies, accelerated and complicated by their sins.
¹⁵⁰ And then, as affliction is *Prepared*, and *Followes*, and *Overtakes*, so sayes that wise King still, *There shall be no end of plagues to the evill man*; We know the beginning of their plagues; they are *Prepared* in Gods Decree, as soone as God saw their sins; we know their continuance, they shall *Follow*, and they shall *Overtake*; Their end we doe not know, we cannot know, for they have none. Thus they are *Many*.

Prov. 19.29

13.21

24.20

And if we consider farther, the manifold Topiques, and places, from which the sorrowes of the wicked arise, That every inch of their
¹⁶⁰ ground is overgrown with that venomous weed, that every place, and every part of time, and every person buddes out a particular occasion of sorrow to him, that he can come into no chamber, but he remembers, In such a place as this, I sinned thus, That he cannot heare a Clock strike, but he remembers, At this hour I sinned thus, That he cannot converse with few persons, but he remembers, With such a person I sinned thus, And if he dare goe no farther then to himselfe,

he can look scarcely upon any limb of his body, but in that he sees some infirmity, or some deformity, that he imputes to some sin, and must say, By this sin, this is thus: When he can open the Bible in no¹⁷⁰ place, but if he meet a judgement, he must say, *Vindicta mihi*, This vengeance belongs to me; and if he meet a mercy, he must say, *Quid mihi?* What have I to doe to take this mercy into my mouth? In this deluge of occasions of sorrow, I must not say with God to *Abraham*, Look up to heaven, and number the Starres, (for this man cannot look up to heaven) but I must say, Continue thy dejected look, and look downe to the earth, thy earth, and number the graines of dust there, and the sorrowes of the wicked are more then they. *Many are the sorrowes*; And as the word as naturally denotes, *Great*; *Great sorrowes are upon the wicked*.

[Gen. 15.5]

Great¹⁸⁰ That Pill will choak one man, which will slide down with another easily, and work well. That sorrow, that affliction would strangle the wicked, which would purge, and recover the godly. The coare of *Adams* apple is still in their throat, which the blood of the *Messias* hath washt away in the righteous; *Adams* disobedience works in them still, and therefore Gods Physick, the affliction, cannot work. So they are great to them, as *Cains* punishment was to him, greater then he could beare, because he could not ease himselfe upon the consideration of Gods purpose, in laying that punishment upon him. But it is not onely their indisposition, and impatience, that makes¹⁹⁰ their sorrowes and afflictions great; They are truly so in themselves; as the Holy Ghost expresses it, *Is not destruction to the wicked, and strange punishment to the workers of iniquity?* A punishment, which we cannot tell how to measure, how to waigh, how to call; *A strange punishment*, Greater then former examples have presented. There the greatnesse is exprest in the Word; And in *Esay* it is exprest in the action; *When the scourge shall run over you, and passe thorow you, Eritis in conculcationem, you shall be trodden to dust*; Which is, as the Prophet cals it there, *Flagellum inundans*, An affliction that overflowses, and surrounds all, as a deluge, a flood, that shall wash²⁰⁰ away from thee, even the water of thy Baptisme, and all the power of that, And wash away from thee the blood of thy Saviour, and all his offers of grace to worthy receivers; A flood that shall carry away the Ark it selfe out of thy sight, and leave thee no apprehension of

[Gen. 4.13]

Job 31.3

Esay 28.18

reparation by Gods institution in his Church; A flood that shall dissolve, and wash thee thy selfe into water; Thy sorrowes shall scatter thee into drops, into teares, upon a carnall sense of thy torment, And into drops, into incoherent doubts, and perplexities, and scruples, in understanding, and conscience, and into desperation at last. And this is the Greatnesse: *Solutis doloribus inferni*, In another sense then

[Acts 2.24]

²¹⁰ *David* speaks that of Christ; There it is, that the sorrowes of hell were loosed, that is, were slacked, dissolved by him: But here it is that the sorrowes of hell are loosed, that is, let loose upon thee; and when thou shalt heare Christ say from the Crosse, *Behold and see, if ever there were any sorrow like my sorrow*, thou shalt finde thy sorrow like his in the Greatnesse, and nothing like his in the Goodnesse: Christ bore that sorrow, that every man might rejoyce, and thou wouldest be the more sorry, if every man had not as much cause of desperate sorrow, as thou hast.

[Lam. 1.12]

Many, and great are the sorowes of the wicked, and then *eternall*
²²⁰ too, which is more then intimated, in that the Originall hath neither of those particles of supplement, which are in our Translations, no such (*shall come*) no such (*shall be*) nor no (*shall*) at all; but onely, *Many sorrowes to the wicked*, Many and great now, more and greater hereafter, All for ever, if they amend not.

Eternall

It is not, They have had sorrowes, but they are overblown; nor that they have them, but patience shall outweare them; nor that they shall have them, but they have a breathing time to gather strength before hand; But as it was in the beginning, is now, and ever shall be, Sorrowes upon them, and upon them for ever. Whatsoever any
²³⁰ man conceives for ease in this case, it is a false conception; *You shall conceive chaffe, and bring forth stubble*. And this stubble is your vaine hope of a determination of this sorrow; But the wicked shall not be able to lodge such a hope, though this hope, if they could apprehend it, would be but an aggravating of their sorrowes in the end. It is eternall, no determination of time afforded to it. For, *They shall bee as the burning of lime, and as thornes cut up shall they bee burnt in the fire. Who amongst us shall dwell with the devouring fire? Who amongst us shall dwell with that everlasting burning?*
²⁴⁰ It is a *devouring fire*, and yet it is an *everlasting burning*. The Prophet asks, *Who can dwell there?* In that intensenesse who can last? They

Essay 33.11

Ibid. [12]

ver. 14

Deut. 32.22

that must, and that is, All the wicked. *Fire is kindled in my wrath*, saith God; Yet may not teares quench it? Teares might, if they could be had; But *It shall burne to the bottome of hell*, saith God there.

Rev. 18.8

And *Dives* that could not procure a drop of water to coole his tongue there, can much lesse procure a repentant teare in that place: There, as *S. Iohn* speakes, *Plagues shall come in one day; Death, and Sorrow, and Famine*. But it is in a long day; Short for the suddennesse of comming, for that is come already, which for any thing we know, may come this minute, before we be at an end of this point, or at a

Ibid.

²⁵⁰ period of this sentence: So it is sudden in comming, but long for the enduring. For it is that day, when *They shall be burnt with fire, for strong is the Lord God, that will condemne them*. That is argument enough of the vehemence of that fire, that the *Lord God*, who is called the *strong God*, makes it a Master-piece of his strength, to make that fire.

Art thou able to dispute out this *Fire*, and to prove that there can be no reall, no materiall fire in Hell, after the dissolution of all materiall things created? If thou be not able to argue away the immortality of thine owne soule, but that that soule must last, nor to argue away
²⁶⁰ the eternity of God himselfe, but that that must last, thou hast but little ease, in making shift to give a figurative interpretation to that fire, and to say, It may be a torment, but it cannot be a fire, since it must be an everlasting torment; nor to give a figurative signification to the *Worme*, and to say, It may bee a paine, a remorse, but it can bee no worme after the generall dissolution, since that Conscience, in which that remorse, and anguish shall ever live, must live ever: If there bee a figure in the names, and words, of *Fire* and *Wormes*, there is an indisputable reality in the sorrow, in the torment, and in the manifoldnesse, and in the weightinesse, and in the everlasting-
²⁷⁰ nesse thereof. For in the inchoation of these sorrowes, in this life, and in the consummation of them, in the life to come, *The sorrowes of the wicked are many, and great, and eternall*.

The Person

Psal. 50.18

This then is the portion prepared here, *Thy portion was with the Adulterers*, as our last Translators have exprest that place in their Margin. Thy portion *was* with them here, in this world, and thy portion *shall be* with them for ever; for God expresses all kind of wickednesse, carnall and spirituall, in that name of *Adultery*, through-

out the body of the Scriptures. And therefore when you meet judgments denounced against Adulterers, never thinke that those judgments concerne not you, if you have foreborne that one sin, (and yet even that sinne may have beene committed in a looke, in a letter, in a word, in a wish, in a dreame) when *S. Iames* saith, *Yee Adulterers, and Adulteresses, know you not this?* Thinke not that *S. Iames* cals not upon you if you be but Covetous, but Ambitious, but Superstitious, and no Adulterers; for every aversion from the Creatour, every converting to the creature is Adultery. Even in nature you are made for that marriage; In the covenant of God you were betroathed, and affianced for that marriage; In the Sacrament of Baptisme you were actually, personally married; and in the other Sacrament there is a consummation of that marriage; And every departing from that contract which you made with God at your Baptisme, and renewed at your receiving the other Sacrament, is an Adultery. Thus a Hermite is a husband, and a Nun a wife; and thus both may bee adulterers, though in a Wildernesse, though in a Cloyster. *Si deseris Deum qui te fecit, & amas illa quæ fecit, adultera es*; If thou turne from God that made thee, to those things that he made, this is an adultery. Therefore Christ calls them, *An evill and adulterous generation, because they sought a signe*; because they turned upon other wayes of satisfaction, then he had ordained for them, that was adultery. And as *David* saith, *Thy portion was with adulterers* here; so, as theirs is said to be, *Thy portion also shall be in the lake which burneth with fire and brimstone, which is the second death*. Thou art this person, if thou be this adulterer, which is intended in this emphaticall word, *The wicked*.

So then, as these *Sorrowes* in our Text, are an inchoative Hell, they are such wounds as induce, such pangs as precede even the second death, sorrowes that flow into desperation, and impenitiblenesse, (and impenitiblenesse is hell.) As the torment is an inchoative hell, so is the person, *the Wicked* here, an inchoated Devill: It is *S. Chrysostoms spontaneus daemon*, and *voluntarius daemon*; He that is a devill to himselfe, that could be, and would be ambitious in a Spittle, licentious in a Wildernesse, voluptuous in a Famine, and abound with tentations in himselfe, though there were no devill. Most of the names of the devill in the Scripture, denote some action of his upon us; As he is called *The Prince of the power of the Ayre*, there he is

Iam. 4.4

August.

Matt. 12.39

Revel. 21.8

The Wicked

Ephes. 2.2

- called so, because as it is added there, *Hee works in the children of disobedience*; As the ayre works upon our bodies, this *Prince of the Ayre* works upon our minds; how works he? hee deceives; *Hee deceived the whole world*, saith S. Iohn; from this insinuation, hee hath those other names there, *the great Dragon*, and *the old Serpent*.
- Revel. 12.9 1 Pet. 5.8 ³²⁰ When hee hath crept in as a Serpent, then hee growes *A roaring Lyon*; He professes his power, he disguises not a tentation; then he growes *Satan* an Adversary, an Enemy, he opposes all good endeavors in us; and then he growes *Diabolus*, an Accuser, an accuser to God, an accuser to our owne conscience; and when he hath made our sinne, as great as it can be in our practise, when by age, or sicknesse, or poverty, he cannot multiply our sinnes for the present, then by his multiplying glasse, he multiplies the sins of our former times, and presents them greater, then even the mercies of God, or the merits of Christ Jesus. So he growes in mischievous names, according to his
- ³³⁰ mischievous actions and practises upon us; but then out of himselfe arises the most vehement, and the most collective name that is given him in all the Scriptures, *Πονηρὸς*, and that with the emphaticall article, *The wicked one*; One that is all wickednesse, and one that is the wickednesse of all; One, who if he had no object to direct his wickednesse upon, no subject to exercise his wickednesse in, If God should proclaime so generall a Pardon, That all men, All, should effectually be saved, and so all hope to have enlarged his Kingdome be withdrawne, yet would still be as wicked, and as opposite to God as he is.
- [Mat. 13.19, 38] Plurality ³⁴⁰ So then, by this character of Multiplicity, this emphaticall note of *the wicked* in our Text, the person, whose portion this sorrow is, this sorrow which is a brand of Hell, at least a match, by which Hell fire it selfe is kindled, is not hee that is *an Adulterer*, or that is *a Murderer*; not hee that hath fallen into some particular sinnes, though great, and continued those great sinnes in habits, though long, for *David* fell so, and yet found a holy sorrow, a medicinall sorrow: but it is *the wicked*, he that runnes headlong into all wayes of wickednesse, and *usque ad finem*, precludes, or neglects all wayes of recovery: That is glad of a tentation, and afraid of a Sermon; that is dry
- ³⁵⁰ wood, and tinder to Satans fire, if he doe but touch him, and is ashes it selfe to Gods Spirit, if he blow upon him; That from a love of

sinne, at first, because it is pleasing, comes at last to a love of sinne, because it is sinne, because it is liberty, because it is a deliverance of himselfe from the bondage, as he thinks it, of the law of God, and from the remorse and anguish of considering sinne too particularly. This is the person, in whom, at first, by this emphaticall note, *the wicked*, we designe a Plurality, (as we called it) that is, a Complicated, a Multiplied, a Compact sinner, a Body, rather a Carkasse of Many, of All sins, all that have fallen within his reach. And then, in
³⁶⁰ the word we noted also a Singularity, That upon such a sinner, upon every such sinner, these *Many*, these *Great*, these *Eternall sorrowes* shall fall and tarry.

As in the former Circumstance, we noted that it was the *They*, that aggravated it, it was not an *An*, an *Adulterer*, an *Ambitious man*, but a *The*, *The wicked*, whom God enwrapped in this irrecoverable, this undeterminable sorrow: so here, it is not a *This*, or *That*, This wicked, or that wicked man, but *The wicked*, every wicked man is surrounded with this sorrow. He can propose no comfort in a decimation, as in popular Rebellions, where nine may be spared,
³⁷⁰ and the tenth man hanged; No, nor so much hope as to have nine hanged, and the tenth spared; He is not in Sodoms case, That a few righteous might have saved the wicked; But he feelles a necessity of applying to himselfe, that, *If Noah, Daniel, and Iob were in the midst of them, as I live, saith the Lord God, they should deliver neither Son, nor Daughter. Iussisti Domine, & sic est, ut pœna sit sibi omnis inordinatus animus*; It is thy pleasure O God, and thy pleasure shall be infallibly accomplished, that every wicked person should be his owne Executioner. He is *Spontaneus Dæmon*, as S. *Chrysostome* speaks, an In-mate, an in-nate Devill; a bosome devill, a selfe-Devill; That
³⁸⁰ as he could be a tempter to himselfe, though there were no Devill, so he could be an Executioner to himselfe, though there were no Satan, and a Hell to himselfe, though there were no other Torment. Sometimes he staies not the Assises, but prevents the hand of Justice; he destroies himselfe before his time. But when he staies, he is evermore condemned at the Assises. Let him sleepe out as much of the morning as securely as he can; embellish, and adorne himselfe as gloriously as he can; dine as largely and as delicately as he can; weare out as much of the afternoone, in conversation, in Comedies, in pleasure,

Singularity

Ezek. 14.20

August.

as hee can; sup with as much distension, and inducement of drouis-
 390 nesse as he can, that he may scape all remorse, by falling asleepe
 quickly, and fall asleepe with as much discourse, and musicke, and
 advantage as he can, he hath a conscience that will survive, and over-
 watch all the company; he hath a sorrow that shall joyne issue with
 him when he is alone, and both God, and the devill, who doe not
 meet willingly, shall meet in his case, and be in league, and be on
 the sorrowes side, against him. The anger of God, and the malice
 of the devill, shall concurre with his sorrow, to his farther vexation.
 No one wicked person, by any diversion or cunning, shall avoid this
 sorrow, for it is in the midst, and in the end of all his forced content-
 400 ments; *Even in laughing, the heart is sorrowfull, and the end of that
 mirth is heavinesse.*

Prov. 14.13

Communi-
cation

The person is *The wicked*; Every wicked person; He hath no re-
 lief in a decimation, that some may scape: Nor reliefe in the commu-
 nication of the torment; It is no ease to him, that so many beare a
 part with him. In some afflictions in the world, men lay hold upon
 such a reliefe, Many men are in as ill case, as I; why am I so sensible
 of it? and they make shift to patch up a comfort of that kinde, out
 of some chips of Poets, and fragmentary sentences; And they that
 cannot finde this reliefe ready made, will make shift to make it; when
 410 they are under the burden of a defamation, of an ill name, they will
 cast aspersions of the same crime, upon as many as they can, and
 thinke themselves the better, if they can make others be thought as
 ill as they. But all these are amongst *Iobs* miserable comforters; It is
 a part of our joy in Heaven, that every mans joy shall be my joy; I
 shall have fulnesse of salvation in my selfe, and I shall have as many
 salvations, as there are soules saved; but in hell there is no one feather
 towards such a Pillow, no degree of ease, in the communication of
 the torment. Every soule shall murmure against God, and curse God,
 for damning every other soule, as well as for damning his: Though
 420 they would have them damned, that are damned, yet they shall re-
 proach God, for damning them: And though they wish all the Saints
 in Heaven, in hell, yet they shall call it tyrannie in God, to have sent
 a *Cain*, or an *Achitophel*, or a *Iudas* thither. And as the person whom
 we consider in this text, is an embryo of the Devill, *Genimina vi-*
perarum, The spawne of the Devill, a potentiall, and as we said, an

[Luk. 3.7]

inchoated Devill; so is the torment, this sorrow, a Lucifer, Such a Lucifer, as hell can send out; not a light of any light, but a cloud of that darknesse: As sure as this man, The wicked, shall be a Devill, so sure this sorrow, shall end, not end, but reach to hell.

⁴³⁰ Yet when all this is thus said, said with a holy vehemence, with a zealous animosity, as indeed belongs to the denouncing of Gods judgements, yet may wee not be askt, where is there any such person, or upon whom works there any such sorrow? Is it alwaies true, that the wicked make no good use of afflictions? or is it alwaies true, that they have them? The first may admit a doubt, for if God justifie the ungodly, (*God justifieth the ungodly*) then their affliction may be a way, to prepare justification in them, as well as in them whom we call godly; And if Christ dyed for the ungodly, (*Christ dyed for the Vngodly*) they also may fulfill his sufferings in their flesh, and their
⁴⁴⁰ afflictions may produce good effects. But for that, they which are called ungodly, in both those places, are only such as were ungodly before Gods justification began to work upon them, before Christs Death began to be applied to them, but did not continue in their ungodlinesse after; But these ungodly persons, whom afflictions supple and mollifie no farther, but to an intemperate, and excruciating, and exclamatory sorrow, and continue ungodly still, are such as never have good effect of affliction or sorrow.

Rom. 4.5

5.6

But then have these alwaies affliction inflicted upon them? one would doubt it, by that in *Iob, The Tabernacles of robbers do prosper*, and they are in safety that provoke God. Gods children are
⁴⁵⁰ robbed and spoiled by the wicked, and the wicked shew it in Gods face, they hide not their Theft, they maintaine publicquely their Wantonnesse, and their Excesses, with the spoile of the poore; They have it, and they will hold it, and they bid God bring his action, and recover how he can. This the Prophet *Ieremy* saw, and was affected, and scandalized with it; *O Lord, if I plead with thee, thou art righteous*; I know thou canst maintaine, and make good that which thou hast done; But yet, saies hee, *Let me talke with thee of thy judgements; wherefore doth the way of the wicked prosper? wherefore*
⁴⁶⁰ *are all they happy that deale very treacherously?* Why, their wayes prosper in a just punishment of God for their former sins, that they may have a larger and a broader way to destruction; and they are

Iob 12.6

Ier. 12.1

happy in temporall happinesses, that they may have more occasions of smarting; If their wealth sticke not to their heires, in a third generation, call them not Rich; If their prosperity cleave not to their soules, call them not Happy; He is a poor man, whose wealth can be writ in an Inventorie; That hath lockt all in such an iron Chest, in such a Cabinet, and hath sent up nothing to meet him in Heaven.

As all the wealth of the wicked is but counterfeit, so is all the joy
⁴⁷⁰ that they have in it counterfeit too. And howsoever they disguise their sorrow, yet if their torment be invisible to us, it is the liker hell; If we know not how they are afflicted, it is the liker hell; *Their damnation sleepeth not*, nor they neither; And when at midnight their owne consciences are a thousand witnesses to them, it is but a poore ease, that other men doe not know, that they are those wicked persons, and their sorrow the sorrow of this text; that they are *The wicked*, and their sorrowes *many*, and *great*, and *eternall sorrowes*. But I would be glad to reserve as much time as I could for the other part, The person and The portion, that is in the other scale; *Mercy*
⁴⁸⁰ *shall compasse, &c.*

2 Part

In this part we will begin with the persons; For when wee come to their portion, with which we must end, of that we shall be able to finde no end, nay no beginning, for it begins with *Mercy*, (*Mercy shall compasse them*) and mercy is as much without beginning, as eternall, as God himselfe, and it flowes on to joy and gladnesse, and exultation, and this joy shall no more see an end of it selfe, then God himselfe shall see an end of himselfe. Upon the persons we have three characters, and in their portions wee have three waights; Three degrees of goodnesse in their persons, three degrees of greatnesse in their
⁴⁹⁰ portions. The persons first *Trust in God*, and then *They are Righteous*, and lastly, *They are upright in heart*; So also, the reward is first Inward joy, and then Outward declaration, and lastly, An exemplary working upon others; And then, all these are rooted in the roote of all, *that mercy shall compasse them*.

Trust in
 God

First then *They trust in God*. And that, first *Exclusivè*; They trust in him so, as that they trust in nothing else, and *Inclusivè* too; so, as that they do actually, and positively trust in God. Some have bin so beaten out of all confidences in this world, so evacuated of former power, so devested of former favour, so dispoiled of former treasures,

⁵⁰⁰ as that they are brought to trust in nothing else; But then they trust not in God neither; *Quia Deo non audent dare iniquitatem, auferunt ei gubernationem*; Because they dare not say, that God does any thing ill, they come to say, that God does nothing at all; and to avoid the making of an unjust God, they make an idle God; which is as great an Atheisme as the other. But because it goes thus with them, that they have many and great sorrowes, they conclude that all have so; But *The heart knoweth his owne bitterness*; They know their own case, the case of the godly they know not. *The stranger shall not meddle with their Ioy*; He that is a stranger to this trust in God, ⁵¹⁰ understands nothing of the joy that appertaines to them that have it. Let that be thy prayer, which was the prayer of *Esther*, *Thy handmaid hath had no joy but in thee, O Lord God of Abraham*; *O thou mightie God, above all, heare thou the voyce of them that have no other hope.*

Our Adversaries of Rome charge us, that we have but a negative Religion; If that were true, it were a heavy charge, if we did onely deny, and establish nothing; But we deny all their new additions, so as that we affirme all the old foundations. The Negative man, that trusts in nothing in the world, may be but a Philosopher, but an ⁵²⁰ Atheist, but a stupid and dead carcassee. The Affirmative man, that does acknowledge all blessings, spirituall and temporall, to come from God, that prepares himselfe by holinesse to be fit to receive them from God, that comes for them by humble prayer to God, that returnes for them humble thanks to God, this man hath the first marke of this person upon him, *He trusts in God*. But he that trusts not in the world, nor in God neither, is worse then he, that trusts in the world, and not in God; because he is farther removed from all humility, that attributes all to himselfe; He pretends to be an Atheist, and to beleeve in no God; and yet he constitutes a new Idolatry, he ⁵³⁰ sacrifices to himselfe, and makes himselfe his God.

The second Character, and specification of this Person, is, that he is *Righteous*. And this word, we shall doe best to containe here within a legall Righteousnesse; that Righteousnesse, in which *S. Paul* protested, and proclaimed himselfe to be unblamable. For howsoever this apparant Righteousnesse, Righteousnesse in the eyes of the world, be not enough alone, yet no other Righteousnesse is enough without

August.

Prov. 14.10
Ibid.

Esth. 14.18,
19

Righteous

this. The hypocrite, by being an hypocrite, may aggravate his own condemnation, when he comes to reckon with God; But to the Church, who knows him not to be an hypocrite, he does good, by his
⁵⁴⁰ exemplar and outward Righteousnesse. He that does good for vaine-glory, may lead another man to good upon good grounds; And the prayers of those poore soules, whom he may have benefited by his vain-glorious good worke, may prevaile so with God in his behalfe, as that his vaine-glory here, may become true glory, even in the Kingdome of Heaven.

So then we carry this word *Righteous* no farther, but to the doing of those honest things, which we are bound to doe in the sight of men. The word is *Tzadok*, which is often used for the exaltation and perfection of all true holinesse; But as it is very often in the old
⁵⁵⁰ Testament taken for *Verax* and *Æquus*, when a mans word and worke answer one another towards men; so in the New Testament, in the Syriake Translation, where the word is the same as in the Hebrew, it is *Oportuit*, *It behoved Christ to suffer*; and in such a sense, in very many places, to be Righteous, is to doe that which it behoved us to doe, became us to doe, concerned us to doe in the sight of men. Which can be exprest in no one thing more fully, then in this, To embrace a lawfull Calling, and to walke honestly in that Calling; That is Righteousnesse; For, *Iustus sua fide vivit*, *The Righteous lives by his owne faith*; Not without faith, nor with the
⁵⁶⁰ faith of another; so *Iustus suo sudore vescitur*, *The Righteous eats his Bread in the sweat of his owne browes*; He labours in an honest Calling, and drinks not the sweat of others labours; And this is that *Righteousnesse* in this Text, the second marke upon this Person, who is partaker of this Portion.

[Luk.
24.46]

[Hab. 2.4]

Upright in
heart

And the third is, that he is *Rectus corde*, *Vpright in heart*; That he direct even all the works of his Calling, all the actions of his life upon the glory of God. If you carry a Line from the Circumference, to the Circumference againe, as a Diameter, it passes the Center, it flowes from the Center, it looks to the Center both wayes. God is the Center;
⁵⁷⁰ The Lines above, and the Lines below, still respect and regard the Center; Whether I doe any action honest in the sight of men, or any action acceptable to God, whether I doe things belonging to this life, or to the next, still I must passe all through the Center, and direct all

to the glory of God, and keepe my heart right, without variation towards him. For as I doe no good action here, meerly for the interpretation of good men, though that be one good and justifiable reason of my good actions: so I must doe nothing for my Salvation hereafter, meerly for the love I beare to mine owne soule, though that also be one good and justifiable reason of that action; But the primary
⁵⁸⁰ reason in both, as well the actions that establish a good name, as the actions that establish eternall life, must be the glory of God. *Distortum lignum semper nutat*, A wry and crooked planke in the floore, will alwayes shake and kicke up, and creake under a mans foote. A wry and a crooked heart will alwayes shake distrustfully, and kicke rebelliously, and creake repiningly, under the hand of God. *Non potest collineari rectitudine Dei*, sayes the same Father, He is not paralleld with God, he is not leveld with God, if he use not his blessings, if he accept not his corrections, as God intends them. First, To trust in God, and then to deale Righteously with men, and all the way to
⁵⁹⁰ keepe the heart straight upon God; these three make up the Person; And these three his Portion, *That he shall be glad, and he shall rejoyce, and jubilabit, he shall shout for joy.*

August.

Idem

Now as three great summes of gold put into one bagge, these three branches of this Portion of the Righteous, are fixt in one roote, raised upon one foundation, *Mercy shall compasse him about.* But then this mercy, this Compassing mercy reaches not so farre, as that thou shalt have no affliction, though thou trust in God; *David* had been an unfit person, to have delivered such a Doctrine, who sayes of himselfe, *Daily have I been punished, and chastned every morning*: He had
⁶⁰⁰ it every day, it was his daily bread; and it was the first thing that he had, he had it in the morning. Here is mention of a morning, early sorrowes, even to the godly; and mention of a Day, continuing sorrowes, even to the godly; But he speaks of no Night here, the Sun of grace, the Son of God, does not set in a Cloud of anger upon him. The Martyrs that abounded with this *Trust in God*, and this *Righteousnesse*, and this *Vprightnesse of heart*, abounded with these afflictions too. They that *bestowed themselves upon God and his Church*, as the Apostle expresses it, had these sorrowes plentifully bestowed upon themselves. And to passe from them to the Author
⁶¹⁰ of their constancy, Christ himselfe, He is *Vir dolorum*, *A man of sor-*

Mercy

Psal. 73.14

2 Cor. 8.5

Esay 53.3

[Heb. 12.6]

August.

rowes, and acquainted with Griefe. And now, *Whom he loveth he chastneth, and he scourgeth every one that he receiveth; Flagellat omnem,* He scourgeth every one; *Vis audire quem omnem?* Will you know how generall, and yet how particular this is? *Vnicus sine peccato, non tamen sine flagello,* There was one Man without any sin, but even that Man was not without punishment, Christ Jesus himselfe. So generall is correction, as that in this case, and in this sense, it is more generall then sin it selfe.

Esay 40.31

It is not then that the godly shall have no afflictions, no sorrowes; ⁶²⁰ But *mutant fortitudinem, They that waite upon the Lord shall renue their strength,* say our Translators in the body of their Translation; but in the Margin, (and neerer to the Originall) *They shall change their strength.* They that have been strong in sinning, that have sinned with a strong hand, when they feele a judgement upon them, and finde that it is Gods hand, and Gods hand for their sinnes, they faint not, they lose not their strength, but *mutant fortitudinem,* They change their strength, they grow as strong in suffering, as they were in sinning, and invest the Prophets resolution, *I will beare the indignation of the Lord, because I have sinned against him.* The Booke

Mic. 7.9

Ezek. 2.10

⁶³⁰ which God gave *Ezekiel* to eate, was written within and without, with Lamentations, and Mournings, and Woes; but when he eate it, he found it in his mouth as sweet as honey. When God offers the Booke, which is the Register of our sinnes to our Consciences, or the Decree of his Judgements to our understanding, or to our sense, it is writ in gall and wormwood, and in the bitterness of sorrow; but if we can bring it to the first concoction, the first digestion, to that mastication, that rumination, which is the consideration of Gods purpose upon us in that Judgement, we shall change our taste, for we shall *Taste and See, Quam suavis Dominus, How good, and how* ⁶⁴⁰ *sweet the Lord is;* for even this Judgement is Mercy.

Psal. 34.8

[8: 9, F, as in Vulg.]

Think not then thy valour sufficiently tried, if thou canst take it patiently, to have mist a sute long pursued, or failed of a Preferment long expected; no not if thou have stood in a haile of bullets without winking, or sate the searching of a wound without starting; but *Muta fortitudinem,* Change thy valour, and when thou comcest to beare great crosses, proportionably to thy great sins, with a spirituall courage, acknowledge that courage to be the mercy of God, and not

thine owne morall constancy. God loves his owne example, to doe as he hath done; *Omni quæstione severius, à te interrogari*; It was
 650 said to a Romane Emperour, who examined with Wisedome, and Majesty too: It is truer of God; that it is more fearfull then any rack, or torture, when he comes to search and sift a conscience: Yet God did come to that office upon *Adam*, before he would condemne him. He came to a worse place then Paradise; hee came to *Sodome*, to rack and torture them, with that confession, that there could not be found ten Righteous men amongst them. But yet this he did, before he condemned them. God will visit thee in this wrack, in this furnace, in these trialls, before he proceed to thy condemnation. But when God doth so, beleve thou *David*, in his Indulgence to his Son, to
 660 have been a Type of Gods disposition to thy soule. When he sent out his Army against *Absalom*, he stood in the gate to survey the Muster, and to every one of the Commanders, *Ioab*, and the rest, still he said, *Servate mihi puerum Absalom, Intreat the young man Absalom well for my sake*. The Lord of Hosts may send forth his Army against thee, Sicknesse, Losse, Shame, Paine, Banishment, Imprisonment, (which are all swords of his) but he sayes to them all, *Servate mihi Absalom*, That soule that I have bought with my blood, preserve for me; Fight but against mine enemies, his Pride, his Security, his Presumption; but *Servate Absalom*, Preserve his soule unshaken, and
 670 un-offended. God hath said it before, and he sayes againe to thee, in all thy afflictions, *I know the thoughts that I think towards you, the thoughts of peace, and not of evill, to give you an expected end*. God said this, when a False Prophet had promised them deliverance in two yeares; God prorogues the time; he would doe it, but he would not doe it under threescore and ten yeares. Limit not God in his time, nor in his meanes: The mercy consists in relieving thee so, as that thy soule suffer not, though thou doe. And if that be preserved, this mercy is a *Compassing* mercy, which is also another Circumstance in this Branch.

680 The Devill had Compast all the Earth, and he was angry that God had Compast *Iob*. He sayes in indignation, *Hast thou not made a hedge about him, and about his house, and about all that he hath, on every side?* God did so for *Iob*, and he will doe so for thee: *He redeemeth thy life from the grave, and crowneth thee with mercy,*

[2 Sam.
18.5]

Jer. 29.11

Compassé
Job 1.10

Psal. 103.4

Rom. 8.28

and compassion. This is the *Compassing* in heaven, when we come to be crowned there. But there is a *Compassing* here, and an empailing of Gods children, in *S. Pauls Co-operantur, When all things work together, for good, to them that love God.* When Prosperity and Adversity, Honour and Disgrace, Profit and Losse, the Lords Giving⁶⁹⁰ and the Lords Taking, doe all concur to the making up of this Paile, that must *Compass* us; When we acknowledge that there must be nailes in the Paile, as well as stakes, there must be thornes in the hedge as well as fruit trees; Crosses as well as Blessings; when we leere not over the Paile, neither into the Common; that is, to the Gentiles and Nations, and begin to thinke, that we might be saved by the light of nature, without this burden of Christianity: nor leere over into the Pastures, and Corne of our neighbours; that is, to think, that we are not well in our own Church, but must needs harken to the Doctrine, or Discipline of another; When we see all that comes,⁷⁰⁰ to come from God, and are content with that, then *Omnia co-operantur*, Every piece serves to the making up this Paile, and his *Mercy compasses us about.*

Glad
Psal. 119.111

This is the roote of our three Branches, the foundation of our three Stories; the bagge of our three summes, in this portion, *Mercy, Compassing mercy*; and then the Branches themselves, the roomes, the summes are but these three words, expressing and exalting one affection, *Be glad, Rejoyce*, and *Shout for joy*; Which joy, is first an inward love of the Law of God, *Thy testimonies have I taken as an heritage for ever, for they are the joy of my heart*: It is not *Dant*, but *Sunt*, not⁷¹⁰ that they Bring joy, but that they Are joy; There is no other joy but the delight in the Law of the Lord: For all other joy, the Wise King said, *Of laughter, thou art mad, and of joy, what is this that thou dost?* True joy is the earnest which we have of heaven, It is the treasure of the soule, and therefore should be laid in a safe place, and nothing in this world is safe to place it in: And therefore with the Spouse we say, *We will be glad in thee, we will remember thy love more then wine.* Let others seek their joy in wine, in society, in conversation, in musique; for mee, *Thou hast put gladnesse into my heart, more then in the time that their corne and their wine increased.*

Eccles. 2.2

Cant. 1.4

[Psal. 4.7]

Rejoyce
Phil. 4.4

⁷²⁰ *Rejoyce therefore in the Lord alwayes, and againe I say, rejoyce*: Againe, that is, Rejoyce in the second manner of expressing it, by

externall declarations. Goe chearfully, and joyfully forward, in the works of your callings. Rejoyce in the blessings of God without murmuring, or comparing with others. And establish thy joy so, in an honest, and religious manner of getting, that thy joy may descend to thine heire, as well as thy land. No land is so well fenced, no house so well furnished, as that, which hath this joy, this testimony of being well gotten. For, *This thou knowest of old, since man was placed upon earth, that the Triumphing of the wicked is short, and the joy of the Hypocrite but for a moment.*

Job 20.4

And then the last degree is louder then this, *Iubilate, Shout for joy;* Declare thy joy in the eares of other men. As the Angels said to the Shepheards, *I bring you tidings of great joy, which shall be unto all people,* So be thou a chearfull occasion of glorifying God by thy joy. *Declare his loving kindnesse unto the sons of men;* Tell them what he hath done for thy soule, thy body, thy state. Say, *With this staffe came I over Iordane:* Be content to tell whose Son thou wast, and how small thy beginning. Smother not Gods blessings, by making thy selfe poore, when he who is truly poore, begges of thee, for that Gods sake, who gave thee all that thou hast. Hold up a holy chearfulnesse in thy heart; Goe on in a chearfull conversation; and let the world see, that all this growes out of a peace, betwixt God and thee, testified in the blessings of this world; and then thou art that Person, and then thou hast that Portion, which growes out of this root, in this Text, *Mercy shall compasse him about that trusteth in the Lord.*

Iubilate

Luke 2.[10]

[Psal. 107.8]

[Gen. 32.10]

*Textual Notes to the Sermons
in Volume IX*

Notes to Sermon No. 1

[Sermons 1 and 2 were printed not only in the *Fifty Sermons* (*F*) of 1649, but also in the quarto edition (*Q*) of *Six Sermons*, 1634. Our text is based on *F*, but the text of *Q* for these particular sermons merits careful consideration. It is much better than the text in *Q* of the sermon on Mat. 21.44 (see Vol. II, pp. 416-417) and this fact suggests that *Q* may have been printed from a composite manuscript like the Ellesmere, rather than a manuscript like the Lothian or the Merton. *Q* has bad mistakes and omissions, e.g., "speculation" for "specification" (Sermon 2, line 570), and the omission of a phrase (Sermon 1, lines 333-334), but its punctuation is often more intelligible than that of *F*, and its use of italics is more consistent.

The lack of any date for Sermon 2, and its general inferiority to Sermon 1, suggest to us that here, as in Sermons 13 and 14 of Volume II, Donne may have divided a single sermon into two during the revision which he made in 1630. This would explain the large amount of repetition and padding in Sermon 2.]

LINE

- Title Preached to the King . . . 1629.] Two Sermons Preached before King Charles, Upon the xxvi verse of the first Chapter of Genesis. *Q*
- 8 one hundred] a hundred *Q*
- 20 furnishing] finishing *Q*
- 23 hand, *Q* : hand; *F*
- 32 does] doth *Q* [so also in lines 269 and 404]
- 35 to be beleaved] to beleeve *Q*
- 38 *Moses* mouth] the mouth of *Moses* *Q*
- 41-42 earth: And these fires . . . minutes. When] earth: and when *Q*
- 42-43 *Throw down . . . raise it* *Q* : *Throw down . . . raise it* *F*
- 43 stopped] stood *Q*
- 52 self, the house and *Q* : selfe; The house, and *F*
- 59 deliberation; *God said* *Q* : deliberation, God said *F*
- 59-60 *Man in our Image, after our likenesse*] *man, &c.* *Q*
- 65 accommodation] accommodations *Q*
- 66 Let us, us in the plurall] *Let Vs*, in the plurall *Q*
- 69 we be] we have *Q*
- 72 *Oriens*, the *East*; if *Q* : *Oriens* the *East*, if *F*
- 74 Trinity. There's] Trinitie: there is *Q*
- 76 counsell] counsell *Q*

- LINE
 79-80 red earth, earth dyed red in bloud, in Soul-bloud] red earth,
 died red in bloud, in bloud, in soul *Q*
 84-85 *When ... storm Q : When ... storme F*
 85 *say there] say, There Q*
 86 *later] latter Q*
 88 *shaked] shaken Q*
 89-90 *words designe] word designes Q*
 94 *rest Q : rest, F*
 97 *work: This Q : work, this F*
 99-100 *Fair weather ... North Q : faire weather ... North F*
 100-101 *earth; our Q : earth, our F*
 102 *earth: though Q : earth; Though F*
 105 *elevation; Q : elevation. F*
 106 *mg. 8.9 Q : 8.8 F*
 109 *that's] that is Q*
 112 *all that] all this Q*
 116 *all, Q : all F*
 117 *Angels] angels themselves Q*
 119 *himselfe. : himselfe: F*
 119 *am gone] have gone Q*
 120 *world, Q : world; F*
 120-121 *as sorry] sorie Q*
 127 *out in Q : our in F*
 131 *onely] om. Q*
 133-134 *and of] and Q*
 146 *him Q : him him F*
 146 *suffered] suffer Q*
 148 *they that pretend] they pretend Q*
 148 *know : know, F, Q*
 149 *known; nay, Q : known nay, F*
 150 *Tertullian Q : Turtullian F*
 152 *is Q : is, F*
 154 *word, Q : word F*
 154-156 *subject...are the foure elements...the Subject...are the
 three elements]*
 NOTE. The plural verb, which is found in both *F* and *Q*, is due
 to the attraction of the plural "elements" which follows the
 verb in both clauses.
 155 *philosophy] Philosophers Q*

LINE

- 155 made; : made, *F* : made: *Q*
 160 there, *Q* : there; *F*
 164 and a] and *Q*
 166 naturall man] nature of man *Q*
 167 his imagined] an imagined *Q*
 169 yet he is but] is but *Q*
 169 and he] and *Q*
 170 that man, who] the man that *Q*
 173 a Paradise] paradise *Q*
 178 the Sonne] his Sonne *Q*
 180-181 *it is ... faith Q* : *it is ... faith F*
 181 *God Q* : *God, F*
 182 reason *Q* : reason, *F*
 185 *I beleeve ... Almighty* : *I beleeve ... Almighty F*
 185 *Father Almighty* : *father Almighty F* : *Father Almighty*
Q
 186 implies *Q* : implies, *F*
 187 *maker ... earth Q* : *maker ... earth F*
 190-191 *without ... God Q* : *without ... God F*
 194 thrust] throng *Q*
 196 got into *Q* : got in *F*
 198 and a] and *Q*
 207 of *Q* : of / of *F*
 217 very] *om. Q*
 221-222 *Doctrine ... Practise Q* : *doctrine, ... practise F*
 224 considers] considers of *Q*
 224 Father *Q* : Father, *F*
 228 enough *Q* : enough, *F*
 230 Churches] the Churches *Q*
 240 trust *Q* : trust, *F*
 243 as that] and that *Q*
 248 selves, *Q* : selves; *F*
 250 Comforter *Q* : comforter *F*
 251 us *Q* : us, *F*
 252 you *Q* : you, *F*
 255 holy Ghost brought] holy Ghost, the holy Ghost brought *Q*
 256 can] *om. Q*
 260-261 the comfort of] *om. Q*

LINE

- 262 *mg.* *Trinitarii*] *om. Q*
 263 in the first Creation,] *om. Q*
 264 *Faciamus, Let us Q : Faciamus; Let us F*
 266 our Regeneration] or Regeneration *Q*
 267 of the Sonne] and of the Sonne *Q*
 269 *specifique*] *specificall Q*
 274 scorn *Q : scorne, F*
 277 act] art *Q*
 278 *Chrestiani*] *Christiani, Christians Q*
 NOTE. Here and in the following lines *Q* has missed the distinction which Donne points out between *Chrestiani* and *Christiani*.
 278 so that (as ...) they *Q : (as ...) that they F*
 280 right name, but *Chrestians*] right name of *Christians Q*
 NOTE. *Chrestians*, a form not noted in the *N.E.D.*, is Donne's Anglicizing of *Chrestiani*.
 281 *easie, Q : easie F*
 281 They] but they *Q*
 284 Faithfull : faithfull *F : Faithfull Q*
 NOTE. Here, and in line 299, "faithfull" should have a capital letter to agree with the capitals of "Brethren" and "Disciples."
 286 *mg.* Act. 11.26] *om. Q*
 291-292 }
 mg. } Epiph. Hæres. 29] *om. Q*
 291 *Alexandria : Alexandria, F, Q*
 293 *Jessenis ... Jessenis*] *Jessæis ... Jesseans Q*
 296 call *Q : call, F*
 299 Faithfull *Q : faithfull F*
 301 never, never by] never by *Q*
 304 character. Why so? *Q : Character; why so? F*
 307 Name : Name, *F : name Q*
 308 us, for *Q : us* (for *F*
 312 *This ... eternall Q : This ... eternall F*
 312-313 *to know ... sent Q : to know ... sent F*
 326-327 confesses ... confesses] confesseth ... confesseth *Q*
 329-330 The foole : The foole *F*
 333-334 for who ... Ghost] *om. Q*
 335 name *Q : name, F*
 337 mine] my *Q*
 337 actions, *Q : actions: F*

LINE

- 338 that he] that *Q*
 340 God; *Q* : God. *F*
 341 Christian: *Q* : Christian. *F*
 NOTE. We have adopted the punctuation of *Q* in these two lines,
 because grammatically the sentence must be continued after the
 initial "As" until we come to "So."
 345 onely] *om. Q*
 347 he sent] sent he *Q*
 348 that's . . . that's] that is . . . that is *Q*
 350 *mg.* *An in textu*] *om. Q*
 353 us? : us. *F*
 357 well *Q* : well, *F*
 359 now. Christ] now: now Christ *Q*
 360 says. : says; *F*
 360-361 *I have . . . world Q* : I have . . . world *F*
 360 *men, thou*] *men which thou Q*
 NOTE. Here, as frequently elsewhere, *Q* has restored the reading
 of the A.V. The looser phrasing of *F* is more likely to be Donne's
 own.
 364 *I have . . . name Q* : I have . . . name *F*
 364 name of Father] name of Father and Sonne *Q*
 369 which, (say they) *Q* : which say they *F*
 370 Septuagint] Scriptures *Q*
 371 *Faciamus*: that . . . singular, *Q* : *Faciamus*, that . . . singu-
 lar; *F*
 372 word *Q* : word, *F*
 376 *mg.* *Primo híc*] *om. Q*
 379 construction it is *Q* : construction, it is, *F*
 384 text: so *Q* : text. So *F*
 388 *mg.* *Cui dixit*] *om. Q*
 389 *creandis Q* : *Creandis F*
 390 said *Q* : said, *F*
 390-391 *Let there be light Q* : Let there be light *F*
 391 to things] *om. Q*
 393 creatures] no creatures *Q*
 396 *illi Q* : *Illi F*
 396-397 *Let . . . Image Q* : Let . . . Image *F*
 403 purposes] Church *Q*
 403 'Tis] It is *Q*

- LINE
- 404 his Church] the Church *Q*
- 405 it to] to his *Q*
- 406-407 you and we, *Q* : you, and we *F*
- 410 that ravening...that licentious *Q* : the ravening...that licentious *F*
- 412 us; for *Q* : us. For *F*
- 413 text, *Q* : text; *F*
- 414-415 It was...solitarinesse] *It was...solitarinesse Q*
- 418 *mg.* *Rex*] *om. Q*
- 423 a reverend] reverent *Q*
- 428 extends] exempts *Q*
- 428 his Vicegerency] this vice-regencie *Q*
- 430 us, us] *us Q*
- 431 then] *om. Q*
- 432 *mg.* 3 : 1 *F*
- 435 the confusion] that confusion *Q*
- 436 *Babel*] Babylon *Q*
- 436 Let...it] *Let...it Q*
- 439 who...this] *Who...this Q*
- 449 no more fear] to speak with no more fear *Q*
- 451 manifest] even manifest *Q*
- 454 *mg.* Psal. 19.6 *Q* : Psal. 19.7 *F*
- 454 *There...thereof Q* : there...thereof *F*
- 455 onely no sinne : onely, no sinne, *F*
- 459 worships, and reverences] reverence and worships *Q*
- 467 here. *Q* : here, *F*
- 472 him *Q* : him, *F*
- 473 make differences] make difference *Q*
- 474 these, and these] this and this *Q*
- 477 all. : all; *F*
- 477-478 here, howsoever *Q* : here; howsoever, *F*
- 479 presence: so *Q* : presence. So *F*
- 485 that that] that *Q*
- 486 interest] trust *Q*
- 488-489 of behaviour...manner] *om. Q*
- 493 well *Q* : well, *F*
- 495 And no] And so no *Q*
- 496 Father] the Father *Q*
- 499-500 (a Poet...were)] and a Poet...were, *Q*

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- 501-502 *Ille ... formæ / Gaudebat—Q : Ille ... formæ, Gaudebat; F*
 NOTE. Here, and in lines 504-505, we have adopted the arrangement of *Q*, which emphasizes that the quotation is in verse.
- 504-505 *—Numenque ... / Luce nitens—Q : Numenque ... Luce nitens, F*
- 506 an] *om. Q*
- 513 purposes: *Q : purposes. F*
- 516 *Father, I have sinned Q : Father I have sinned F*
- 517-519 mine ... mine] my ... my *Q*
- 518 children, *Q : children; F*
- 519 own : own, *F : own children Q*
- 519-520 (of what ... be) *Q : of what ... be, F*
- 519 or what] or *Q*
- 521 the child] a childe *Q*
- 523-524 reproaching to my conscience,] reproaching my conscience with *Q*
 NOTE. The archaic construction found in *F* is more likely to be Donne's own wording.
- 526 dead *Q : dead, F*
- 527 of passed] of those passed *Q*
 NOTE. "Those" in *Q* has crept into the text from "those sinnes" in the next clause.
- 529-530 the God of all Comfort and Consolation. God is the God of the whole world] The God of the whole world is God alone *Q*
 NOTE. *Q* or the scribe of the MS which served as copy for *Q* evidently omitted a clause by homoeoteleuton, and then tried to emend the following clause.
- 531-532 receives me] is received by me *Q*
- 535 words] word *Q*
- 538 those] these *Q*
- 542 world; ... out, *Q : world, ... out; F*
- 546 thunderclap: : thunderclap. *F*
- 550-551 *What is ... him? Q : What is ... him; F*
- 551-552 *What is ... it? Q : What is ... it; F*
- 555 overtaken *Q : overtaken, F*
- 559 *mg. Lam. 3.1 Q : Lam. 1.3 F*
- 559-560 *I am ... wrath Q : I am ... wrath F*
- 562 bury him *Q : bury him, F*

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- 563 yet *Q* : yet, *F*
 564 nay] *om. Q*
 565 be made] he made *Q*
 567 refer himself, and call] be called, and referre himself, and
 call *Q*
 569 *mg.* Adam] *om. Q*
 569 creatures, *Q* : creatures; *F*
 569 Let] Let us, or let *Q*
 570 trees, *Q* : trees *F*
 570 nor] Now *Q*
 575-576 not, *Let there be*, but, *Let us make man Q* : not let there be,
 but let us make man *F*
 576 'Tis] It is *Q*
 577 Potter: if : Potter. If *F*
 578 this: let *Q* : this. Let *F*
 579 God. I *Q* : God, I *F*
 NOTE. We have adopted the punctuation of *Q* in these lines,
 because that of *F* obscures the meaning, and leaves the clause
 beginning with "when" without its proper sequel.
 581 Castle, so God will be] castle; the house, as a citie, so God
 will be *Q*
 582 this house, *Q* : this house *F*
 582 mee: : mee, *F* : me: *Q*
 583 me, *Q* : me: *F*
 585 well *Q* : well, *F*
 588 *Gheber Q* : *Ghebar F*
 NOTE. *Gheber* is the spelling which has already been used four
 times in this passage by *F* as well as *Q*.
 590 *mg.* [blank] *Q* : *Nonster. F*
 NOTE. If the reading of *F* is a mistake for *Noster*, this paragraph
 is the wrong place for it. There is no such Latin word as
Nonster. Should we read *Non Aër*.?
 596-597 *Man ... onely Q* : *Man ... onely F*
 600 *es, ... earth; : es: ... earth, F*
 601-604 Positively, . . . comparatively, *Q* : Positively . . . compara-
 tively *F*
 602 the low earth *Q* : thy low earth *F*
 NOTE. We have adopted the reading of *Q* because the following
 words "is the quiet Center" make it clear that Donne is here re-

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ferring to the earth, not to earth in the sense of dust, as the reading of *F* would imply. In the two clauses of this sentence he is playing on the double meaning of "earth."

605 *Adam*; there *Q* : *Adam*. There *F*

613 laid] layed there *Q*

614 after, *Q* : after *F*

614-615 saying, Here ... but, Here *Q* : saying here ... but here *F*

618 have; so *Q* : have: So *F*

618-619 this life] the life *Q*

621-623 This ... this ... This ... this *Q* : this ... this ... this ... this *F*

629-630 unimaginable, macerable *Q* : unimaginable. Miserable *F*

NOTE. The full stop in *F* is clearly wrong. "Miserable" in *F* has evidently been repeated from "Miserable" at the beginning of the sentence. This is the first sentence quoted in *N.E.D.* for the rare word "macerable," which is found also in an eighteenth-century work. It is formed from the Latin *macerare*, 'to make soft, to weaken, to vex, to torment.' The English verb "macerate" is still in use. Donne employs it in the sermon on *Luke* 2.29 and 30 (Vol. VII, No. 11, lines 704-705), "... I would not hasten my death by starving, or macerating this body: ...," and in the sermon on *Job* 36.25 (Vol. IV, No. 6), "... a man not macerated with the *feare of God* ... not dejected, not matured, not entredred ..."

636 hand] hands *Q*

636 conscience *Q* : Conscience *F*

NOTE. We have adopted the reading of *Q*, because "conscience" here means only 'consciousness.'

645 faith, nor : faith; nor *F, Q*

647 for *Q* : so *F*

648-649 value ... value] vail ... vail *Q*

NOTE. The reading "vail" here has the meaning, now obsolete, of 'advantage, worth.' This may have been the original reading, but as we have found no other instance of this use in Donne's work, we have kept the more ordinary reading of *F*.

648-649 for All ... for All] for us all ... for us all *Q*

649 redness : redness, *F*

654 souls, *Q* : soules *F*

659 soul-murder: God forbid. We *Q* : soule-murder. God forbid, we *F*

- LINE
 660 soul-damnation: God *Q* : soule-damnation. God *F*
 664 these] those *Q*
 666 one...command, *Q* : one,...command *F*
 668-669 man sinne : man sinne, *F* : mans sinne, *Q*
 671 *mg.* Apoc. 1.14 : Apoc. 14.14 *F* : *om. Q*
 671-672 His head and haire were white, as white wooll, and as snow;
 not head onely, but haire] his hand, his head, and hairs *Q*
 673 hands, *Q* : hands *F*
 677 *At all...white Q* : *At all...white F*
 678-679 *My beloved...ruddy Q* : *My beloved...ruddy F*
 682 *sanguinum Q* : *Sanguinum F*
 686 to] into *Q*
 686-688 *Who...winepresse? Q* : *Who...winepresse? F*
 691 *I have...winepresse Q* : *I have...winepresse F*
 691-692 I have trodden it alone, all] and that *alone*: All *Q*
 695 none without] none with *Q*
 696 my] the *Q*
 697 *mg.* Colos. 1.20] Col. 1.21 *Q*
 698 things in earth...in heaven] things in heaven...on earth *Q*
 698-699 that peccability] the peccabilitie *Q*
 705 *mg.* Apoc. 7.13] (*Q* omits this and the two following marginal references.)
 706-707 robes, habits of sinne; though long robes] robes *Q*
 707 sinne; *Q* : sinne: *F*
 712 *He...cloud Q* : *He...cloud F*
 714 *He...Throne* : *He...Throne F* : *He...throne Q*
 714 It had not] It had *Q*
 715 onely] *om. Q*
 718 his truth] the truth *Q*
 723 were] was *Q*
 723-724 *Red...Red Q* : *red...red F*
 724 *mg.* Psal. 106.22 *Q* : Psal. 106.23 *F*
 724 *so...Sea* : *so...Sea F*
 726 *mg.* Apoc. 2.17] (*Q* omits this and the following two marginal notes.)
 728 or] nor *Q*
 733 It is *Q* : *om. F*
 737 *Catharisme* : *Catarisme F* : *Catharisme Q*
 NOTE. We have adopted the spelling of *Q*, since Catharism, i.e.,

LINE

the doctrine of the Catharists, is the word intended, and *N.E.D.* does not recognize the form found in *F*, which must be a misprint.

737 canonizing *Q* : Canonizing *F*

740 that, that *Q* : that that *F*

741 *ficus*] *ficûs* *Q*

NOTE. The circumflex accent in *Q* is an ordinary seventeenth-century way of indicating that *ficus* here is the genitive.

745 perishes] perisheth *Q*

746 *have their reward* *Q* : *have their reward* *F*

760-761 *hominem*; so far are we gone] *hominem*. So farre we are gone *Q*

Notes to Sermon No. 2

Title *Preached to the King, at the Court.* [rule] The second Sermon on Gen. 1.26.] The Second Sermon Preached before King Charles, Upon the xxvi verse of the first Chapter of Genesis. *Q*

14 *Without God* *Q* : *without God* *F*

20 Let us, us make] *Let us make* *Q*

30-32 council... council-table *Q* : Counsell... Counsell Table *F*

38 that's] that is *Q* (so also in lines 84, 608, 771)

44 builder. So] builder: So *Q*

55-56 was red earth] was red *Q*

58 destruction... was] destructions... were *Q*

63 winde. And are] winde, and are *Q*

65 *mg.* *Aquilo*] III Part. *Aquilo*. *Q*

70 *mg.* Job 37.22 *Q* : Iob 37.12 *F*

71-72 And that's... place] *om.* *Q*

74 leprosie: this *Q* : leprosie. This *F*

NOTE. The reading of *F* leaves the sentence without a principal verb.

75, 76 life, *Q* : life; *F*

79 *mg.* Prov. 25.23] Prov. 25.13 *Q*

79 *The North... rain* *Q* : *The North... raine* *F*

80 those] these *Q*

89 cloud; that *Q* : cloud. That *F*

92 him *Q* : *him* *F*

NOTE. This use of roman implies rightly that "him" is not part of the text, which reads "man."

LINE

- 93-94 } *Imago similitudo*] *om. Q*
 mg. }
- 96 phrase. For] phrase: for *Q*
- 98 *Parva, parva non sunt*] *Parva non sunt parva Q*
- 98-99 Nothing...arise] *Nothing...arise Q*
- 101 *Jod...Jod Q* : *Jod...Jod F*
- 105 Bishop,...Patriarch,] Bishop...Patriarch *Q*
- 107 forbare] forbore *Q*
- 110 the...God] *The...God Q*
- 111 the...of Christ] *The...of Christ Q*
- 117 that *In Q* : that *In F*
- 120 *Homoiousion* : *Homousion F* : *Homöusion Q*
- NOTE. At the Council of Nice the conflict between the Church and the Arians was over the question whether the Son was of the same nature (*homoousion*) or of like nature (*homoiousion*) with the Father.
- 122-123 How much *Sola*...changes the case?] How much hath *sola*...changed the case! *Q*
- 123 Nay, *Q* : Nay *F*
- 126 sense?] sense! *Q*
- 128 *mg.* Gen. 4.13 *Q* : *om. F*
- 128-129 My...*pardoned Q* : My...*pardoned F*
- 130-131 *Are...pardoned? Q* : *Are...pardoned? F*
- 132 *Micah*] *Micheas Q*
- 132 *mg.* 5.2] Mich. 5.3 *Q*
- 133 says no] says, No *Q*
- 134 *Micahs*] *Micheas Q*
- 134 Art...place?] *Art...place? Q*
- 135 thou art not] *Thou art not Q*
- 148 where] when *Q*
- 153 writ] wrote *Q*
- 154 it...raised] *It...raised Q*
- 154-155 But says he] but (says he) *Q*
- 155-156 if...trifles] *If...trifles Q*
- 175 possesses] possesseth *Q*
- 187-188 said, that...Judgement] says, *That...judgement Q*
- 187 of every] *for every Q*
- 189-190 then?...us?] then!...us! *Q*
- 199 two words] two *Q*
- 202 imports *Q* : imparts *F*
- 203 cloud; *Q* : cloud, *F*

LINE

- 207 according to] by *Q*
 209 *Ideas Q* : Idea's *F*
 216 was good; because *Q* : was good because *F*
 222 *mg.* Matth. 10.29 *Q* : Mat. 10.23 *F*
 222-223 *A sparrow ... God Q* : A Sparrow ... God *F*
 224-225 *For ... sparrows Q* : For ... Sparrows *F*
 226-232 does ... does ... does ... does] doth ... doth ... doth ... doth
Q
 228 *mg.* Judg. 15.4 *Q* : Iudg. 15 *F*
 229 *mg.* 1 King. 13.24 *Q* : 1 Reg. 13.23 *F*
 229-230 the executioner] his executioner *Q*
 231 *mg.* 2 King. 2.24 *Q* : 2 Reg. 2.25 *F*
 231 two] few *Q*
 233 nor take *Q* : not take *F*
 234 *mg.* Exod. 32.29 : Exod. 32.25 *F*
 235 golden *Q* : Goden *F*
 236 to God] unto God *Q*
 237 *Levi*, his *Q* : *Levi* his *F*
 238-241 *By my ... thee Q* : by my ... thee *F*
 239 *Sonne*, : *Sonne F*
 240 *sonne: that in Q* : *sonne: in F*
 243-245 *It ... repentance Q* : It ... repentance *F*
 244 *them] themselves Q*
 248-249 doe this ... live] *Do this ... live Q*
 250 Choose ye] choose you *Q*
 254 and so hath] and hath *Q*
 257-260 does ... does] doth ... doth *Q* (as also in lines 492, 537, 543)
 260 ends, *Q* : ends; *F*
 266 that that it does] that it does *Q*
 269-270 by a pattern ... by a copie ... by a precedent *Q* : by a pat-
 tern ... by copy ... by a precedent *F*
 271 say, There *Q* : say, there *F*
 281-284 For, *Qualis ... est?* What a drowzinesse, what a lazinesse, what
 a cowardlinesse of the soul is it, to worship that, which does but
 represent a better thing then it selfe?] For, what a baseness,
 what a madnesse of the Soul is it, to worship that which is no
 better, nay, not so good as it self! *Q*
 NOTE. This seems to represent a definite revision. The differ-
 ences are too extensive to be explained by blunders on the part
 of scribe or printer.

- LINE
 284 know thou] know then *Q*
 291 clouds, *Q* : clouds *F*
 292 Scriptures, and otherwise, : Scriptures, and otherwise; *F*
 292 Images,] images *Q*
 293 North, *Q* : North *F*
 294 men, *Q* : men; *F*
 298 this Image] the image *Q*
 298 does] doth *Q*
 300 *mg.* *Ubi Imago*] *om. Q*
 302 negatives ... negative] *negatives ... negative Q*
 302 not mortall ... passible] *not mortall ... passible Q*
 304 not in his body] not his *Bodie Q*
 304-305 } *Non in Corpore*] *om. Q*
 mg. }
 304 nay, *Q* : nay *F*
 306-307 } *Deus non est Corpus*] *om. Q*
 mg. }
 307 from heresie] for heresie *Q*
 307 because (says he)] *Because* (sayes he) *Q*
 308-310 *Tertullian* might ... body] *Tertullian might ... bodie Q*
 308-309 and that that God] *and that God Q*
 312 *Saint Augustine* : *Saint Augustine F* : *om. Q*
 319-320 Church ... Court ... doctrine ... profit] *Church ... Court ... doctrine ... profit Q*
 320 *mg.* Chrysost.] *om. Q*
 321-322 I shall ... severity] *I shall ... severitie Q*
 323 *Raca*] *Racha Q*
 324 mislead] *misse-led Q*
 325 necessarily *Q* : necessary *F*
 326, 328 *heretick*: for *Q* : heretique. For *F*
 330 before that man] before the man *Q*
 331 herein, *Q* : herein *F*
 338 takes knowledge] took knowledge *Q*
 343-344 Christ, too neare *Q* : Christ too neare, *F*
 344-346 (for so it cannot be brought too near; so ... there) too neare to our sense:] (for so it cannot be brought too neare to our sense, so ... there) *Q*
 NOTE. *F* gives the better meaning in the context.
 350 *in modo* : *in modo F, Q*
 353 and he said] and said *Q*
 353-354 *Touch ... Father Q* : *Touch ... Father F*

LINE

367-368 } *Non Corpus assumptum*] *om. Q*
 mg.

376-378 } *Non ... Christus*] *om. Q*
 mg.

382 adhered] adhere *Q*

392, 393 come... not); : come;... not) *F* : come... not) *Q*

406 creature. So] creature: and so *Q*

407 above that in the creatures, that as *Q* : that as *F*

410 is] are *Q*

415 for the ... in it: *Q* : (for the ... in it) *F*

415 nor defraud *Q* : nor to defraud *F*

415 thy body] the body *Q*

417 out-case] outward case *Q*

419 table *Q* : Tablet *F*

NOTE. As Donne has used the form "table" a few lines earlier in this connection, "some Pictures, to which the very tables are Jewells," we prefer to retain it here.

424 *mg.* *In anima*] *om. Q*

426 inwardly and immediately *Q* : properly immediately *F*

440 hands] hand *Q*

445 preferment] preferments *Q*

446 have, that have] have that they have *Q*

451 the profession of] *om. Q*

467 lower] lovers *Q*

470 been bought : beenbought *F*

473-475 } *Tota ... facultate*] *om. Q*
 mg.

482 done, *Q* : done *F*

483 that soule] the soul *Q*

485 or into the] or *Q*

485 and as] as *Q*

496 the three] his three *Q*

499 and all] and all these *Q*

506-507 } *In natura Deus*] *om. Q*
 mg.

506 Image : Image, *F*

514 purpose of *Q* : purpose of of *F*

520 sense, *Q* : sense; *F*

520 *Sentire*, *Q* : *Sentire* *F*

523 other] *om. Q*

531 after-everlastingnesse *Q* : after everlastingnesse *F*

LINE

- 534-535 a King... City] *A King... citie* *Q* (so also *Q* continues the quotation from Theodoret in italics in the following lines)
- 535 the City] *that citie* *Q*
- 536 his] *this* *Q*
- 539 if he doe not as much as] if he do not run, as *Q*
- 539 *Socrates, Q* : *Socrates* *F*
- 540 actions;... King, *Q* : actions,... King; *F*
- 542 this] *his* *Q*
- 551 that progresse] the progresse *Q*
- 552 all] *om.* *Q*
- 559 *vestigii, Q* : *vestigii* *F*
- 563 memory] memories *Q*
- 566-567 } *Pater in intellectu*] *om.* *Q*
mg.
- 569 there are] are there *Q*
- 570 specification] speculation *Q*
- 574 can exercise] exercises *Q*
- 581 *nata*] *natae* *Q*
- 584 appoint to] appoint *Q*
- 592 beholden] beholding *Q*
- 596-597 } *Filius in Voluntate*] *om.* *Q*
mg.
- 599 Person, : Person *F* : person, *Q*
- 604 in Assenting] or assenting *Q*
- 604-605 } *Spiritus in Memoria*] *om.* *Q*
mg.
- 609 promises] promiseth *Q*
- 610 *mg.* Ioh. 14.26 *Q* : Ioh. 14.20 *F*
- 611 memory: : memory, *F*
- 613 Eccles. 7.36 *Q* : Eccles. 7.36 *F*
- 613-614 *Whatsoever... amisse* *Q* : *Whatsoever... amisse* *F*
- 621 Certainly, : Certainly *F*
- 639 therefore] *om.* *Q*
- 641 *mg.* *In Gratia*] *om.* *Q*
- 655-656 *the sonnes... God* *Q* : the sonnes... God *F*
- 656 *partakers... nature* *Q* : *partakers... nature* *F*
- 657-659 } *Orat... Mariæ*] *om.* *Q*
mg.
- 658 he sayes, *Q* : he says; *F*
- 659 taken] taking *Q*
- 668 *Altissimo*] *Altissimis* *Q*

LINE

- 673 *mg.* Phil. 2.6, 7 *Q* : Phil. 2.5 *F*
 682 *mg.* *Pater*] *om. Q*
 682 attribute ... is *Q* : Attributes ... is *F*
 688 conversation] conversion *Q*
 689 Satan. *Possum judicare*, and] Satan: *Possum judicare*. And *Q*
 694 Let him, that is able ... receive] *He that is able ... let him receive Q*
 711 *mg.* *Filius*] *om. Q*
 715 beleaved in] *beleaved Q* (as in A.V.)
 717-718 *Christ ... more Q* : *Christ ... more F*
 722 *omnem Scientiam*]
 NOTE. This is not the reading of the Vulgate in modern texts, which have *omnes*, agreeing with *nos*, not *omnem*.
 723 *We know ... knowledge Q* : *we know ... knowledge F*
 725-726 *I ... crucified Q* : *I ... Crucified F*
 725 *determined Q* : *determine F*
 727 *Stultitia* : *stultitia Q* : *Sultitia F*
 735-736 }
 mg. } *Spiritus Sanctus*] *om. Q*
 736 conduces] conduceth *Q*
 749-750 *There ... it Q* : *There ... it F*
 750 *does*] *doth Q*
 764 consider] considered *Q*
 766-767 }
 mg. } *In gloria Deus*] *om. Q*
 773 Where, as] Whereas *Q*
 792 *mg.* *Pater*] *om. Q*
 796 *mg.* *Filius*] *om. Q*
 797 then] the *Q*
 801-802 }
 mg. } *Spiritus Sanctus*] *om. Q*
 812 Where, as] Whereas *Q*
 815 alike, and] *om. Q*
 819 thus] *om. Q*
 821 worlds. *Q* : worlds; *F*
 823 The holy ... *Q*
 NOTE. *Q* here begins a new paragraph, whereas *F* merely continues the old one to the end of the sermon. We have followed *Q*, as some division is clearly needed.
 823 and the] and *Q*
 839 *mg.* Gen. 11.7 *Q* : Gen. 11 *F*

LINE

- 859 that] the *Q*
 862 so *Q* : to *F*
 866 to] unto *Q*

Notes to Sermon No. 3

- 27 *Elohim* : *Eloim* *F*
 65 with : with *F*
 77 Thus : This *F*
 89 *mg.* Lib. 12. c. 18 : C. 18 *F*
 96 *mg.* C. 30 : 1. 12. C. 30 *F*
 114 *mg.* Lib. 13. c. 10 : 1. 13. C. 10 *F*
 115 *hominem* : *hominen* *F*
 143 *God,*] (apparently a broken comma which has failed to print in some copies)
 217 Phœnix : Phenix *F*
 317 *mg.* Lib. 13. c. 11 : C. 30 *F*
 556 without art, *Sine rate*, saies the Vulgat, without a Ship]
 NOTE. Modern editions of the Vulgate read "sine arte." Donne must have used an early edition such as that of 1564 or 1578, both of which read "sine rate," whereas that of 1593 has "sine arte."

Notes to Sermon No. 4

- 18 Way : way *F*
 73 see : see, *F*
 105 others, : others) *F*
 139 *mg.* Mat. 24.24 : Mat. 24.32 *F*
 167 *that* : that *F*
 169 Saviours : Saviours, *F*
 184 *where ... where ... where* : where ... where ... where *F*
 190-191 *conformable Al* : *comfortable* *F*
 NOTE. We have adopted Alford's emendation because Donne twice uses "conformable to Reason" in lines 192, 194 below.
 192 the : rhe *F*
 199 them : them, *F*
 272 *mg.* Ps. 36.8 : Ps. 36.28 *F*
 296 *mg.* Luc. 12.20 : Luc. 12.10 *F*
 297 *they* : they *F*
 353 *and* : and *F*

LINE

- 355 *and* : *and F*
 358-359 *and ... why* : *and ... why F*
 381-383 *Aquæ quæ non mentiuntur ... Waters that will not lye*
 NOTE. The only reference which corresponds at all with this is *Jer.* 15.18 in the Vulgate: "... quasi mendacium aquarum infidelium." Donne is evidently quoting loosely from memory. When he says that the words occur many times in the Prophets, he may be thinking of such passages as *Isa.* 58.11: "... thou shalt be ... like a spring of water, whose waters fail^k not" [marginal note: ^kHeb. 'lie,' or, 'deceive'].
- 383-384 *The ... is first* : *The ... is first F*
 387 *serve him in holinesse and purenesse*
 NOTE. These words are italicized as if they were part of a Scriptural quotation, but the concordances to the A.V. do not give such a sentence. Was Donne thinking of the verse (*Luke* 1.74-75) "might serve him without fear, / In holiness and righteousness before him"? This, however, leaves out "pureness" or "purity," which Donne is stressing here. It is possible that he was thinking of the words in the Collect for the first Sunday after Easter: "that we may always serve thee in pureness of living and truth."
- 394 *would ... from* : *would ... from F*
 400 *it* : *it, F*
 416 *of life* : *of life F*
- 561-562 } *Psal.* 42.5, 11 : *Psal.* 42.5, 11 *F*
 mg. }
 594 *part,* (the comma has almost failed to print)
 595 *scandalized* : *sandalized F*
 624 *the ... that* : *the ... that F*
 624 *blessed are* : *blessed are F*
 626 *particle* : *particle F*
 730 *I shall be* : *I shall be F*

Notes to Sermon No. 5

- 19 *come, came* : *came, came F*
 46 mg. *Joh.* 10.2 : *Joh.* 10.1 *F*
 55 *it is* : *is is F*
 136 *so the vulgar reads that place*
 NOTE. In the seventeenth century "the vulgar" or "the vulgar edition" was a recognized term for the Vulgate. See *N.E.D.*

- LINE
 252 Satan : satan *F*
 272 exaltation : axaltatation *F*
 273 proditoriously]
 NOTE. An obsolete word meaning 'in a perfidious or treacherous manner.' See *N.E.D.*
 275 *ille* : *illc* *F*
 372 damned? : damned. *F*
 376 *soe Edd. conj.* : too *F*
 NOTE. The words "too" and "soe" are often confused in the MSS which we have collated, and the context here is strongly against the reading "too far."
 402 *mg.* Psal. 2.4 : Psal. 102.13 *F*
 530 then : that *F*
 693-694 Law...as it : Lawes...as it *F*
 747 Temple, : Temple. *F*
 845 *mg.* Lam. 1.12 : Lam. 3.12 *F*
 860 comprehended : comprehendred *F*

Notes to Sermon No. 6

- 215 the : the the *F*
 301 *mg.* Mat. : Iohn *F*
 308 Conusance]
 NOTE. An early form of "Cognizance," retained to recent times in legal use (*N.E.D.*). This form appears again in line 347.
 443 against me : againstme *F*
 491 *mg.* Psal. 14.1 : Psal. 14.2 *F*
 608 that : that, *F*
 616 intelligence, that : intelligence; That *F*
 617 one another; : one another, *F*

Notes to Sermon No. 7

[This sermon should be compared with that on *James* 2.12, printed as No. 15 in Vol. VIII. Both these sermons were printed twice in *XXVI Sermons*, in two different sections of that volume. We call the first printing (as Sermons 3 and 5) the A text, and the second (as Sermons 16 and 17) the B text. We find that the A text is generally, though not invariably, the better with respect to substantive readings, and that it is certainly more in

accordance with Donne's practice where spelling, punctuation, use of capitals, and italicizing are concerned. For a fuller discussion see Vol. I, pp. 53-55. Our text here is based on A (No. 5 in *XXVI Sermons*), except where otherwise stated.]

Title A Lent-Sermon Preached to the King, at White-Hall, February 12, 1629.] A Sermon Preached at White-hall. February 22. 1629. B

NOTE. The date given in A is clearly right, as February 12, 1629/30, was the first Friday in Lent, which Walton calls Donne's "old constant day" for preaching before the King, and we have a long series of sermons preached by Donne on that occasion. The date given by B, "February 22," was a Monday and therefore much less likely.

LINE

- 11 what his] who this B
 12 docile Birds] docil a birds B
 27 *doth*] *does* B
 28 and a] and B
 32 mg. *Divisio*] (most copies) : blank in U and C
 38 *your Heart will be*] *will your heart be* B
 39 mg. Mat.] Mar. B
 41 *Pythagoras* his Y] *Pithagoras* his (y) B
 44 *For: Take*] for take B
 46 *will your Heart be*] your heart will be B
 50 to] co B
 53 mg. *Cor fixum*] (most copies) : blank in U and C.
 53 First then] First B
 55-56 unnatural things] unnatural thing B
 61 sure that] sure B
 68 word . . . Scriptures] words . . . Scripture B
 70 with *all*] withal B
 72 divided] denied B
 75 scatter] flatter B
 77 *paratum*] *paratim* B
 88 say] saith B
 94-95 God says : God saies B : Gods says A
 99 thinks] think B
 142 Metal] mettle B
 145 to *Joshua's*] *Joshuahs* B
 151 mine own] my one B
 155 no kinde] a kind B

- LINE
- 156 say] said B
- 156 Apostle B : *Apostle* A
- 160 mine] my B
- 163 heart] the heart B
- 185-186 *A rod for his back*, qui indiget Corde, *that is without a heart*
a rod for his back, *Qui indiget corde* that is, without a heart B
- 198-199 *Solomon*] *Salomon* B (so also in lines 351 and 421)
- 202 *Leb shemmeany*] *leb. shemeany* B
- 214-215 Counsels . . . matters] Councillers . . . matter B
- 215 farther] further B
- 236 *mg.* 1 Chron. 12.38] 1 Cor. 12.3, 8 B
- 245 will be] will seem to be B
- 268 *prævaricatores* B : *prevaricatores* A
- 269 whither] whether B
- 275 follows] followeth B
- 280 Whither] Whether B
- 288 does] doth B
- 291-292 Incogitancy. Except] incogitancies except, B
- 292 con-centre] can center B
- 298 do] doth B
- 299 does] doth B
- 316 waiving B : waving A
- 338 says *Job*]
NOTE. Donne is in error here. The text comes from *Proverbs*, ascribed to Solomon.
- 351-352 subordination B : subordination A
- 354 *mg.* Prov. 29.12 B : Prov. 29.22 A
- 369 layn] lyen B
- 375 no forreign] no foragin B
- 376 Manufacture] manufactures B
- 412 *his*] our B
- 416 *Isaiah*] *Esai* B
- 419 Treasury] treasure B
- 428 implies] imples B
- 439-440 *so*, (says] (so saies B
- 443 narrower] narrow B
- 448 treasures] treasure B
- 450 thing] things B
- 455 works] work B
- 461 22.] 22th. B

LINE

- 462 direct] deject B
 NOTE. The reading of B may be right, for Donne elsewhere uses "deject" as a transitive verb meaning 'to cast down, to humble.'
- 464 *Ezekias*] *Ezekiah* B
- 472 Council] counsel B
- 483 would] will B
- 484 Plate-Fleet] *Place-Fleets* B
- 484-485 }
 mg. } par. 2 . . . Dip.] *par . . . Disp* B
- 495 thy Bill] the Bill B
- 523 over-allay] we over-allay B
- 524 mg. Matth.] Mar. B
- 532 a to morrow] to morrow B
- 533 a night] night B
- 534 a Sun-set] Sun-set B
- 536 the City] that City B
- 540 *Father and Son*] the Father and the Sonne B
- 543-544 not be] be B
- 544 not be B : not to be A
- 549 Age] ages B
- 558 Christ Jesus] Jesus Christ B
- 559 mine] my B
- 565 give] gives B
- 566 Mint] minute B

Notes to Sermon No. 8

- 28, 29 Euangelist] (also lines 183, 185, 187, 206, 291)
 NOTE. For this spelling see the note in Vol. VI, p. 372.
- 67 *Thessalonica* : *Thessolonica* F
- 98 Virgin Mother]
 NOTE. Some copies have what appears to be a period after "Virgin"; but this may possibly be meant for a hyphen.
- 107 God : God, F
- 163 mg. *Sedulæ* : *Sædulæ* F
- 177 mg. Mark 16.2 : Mark 16.1 F
- 193 mg. Luke 18.12 : Luke 18.11 F
- 242 God? : God. F

- LINE
 298 *mg.* Gen. 50.3 : Gen. 50.1 *F*
 314 Linteis : Lintcis *F*
 339 amuzed them]
 NOTE. Here Donne has one of his characteristic word-plays—
 “amazed them, amuzed them.” In the seventeenth century
 “amuse” meant ‘to cause to muse or stare; to bewilder.’ See
N.E.D.
 357 again? : again. *F*
 402 thy prayer, : thy prayer *F*
 492 *mg.* Mat. 17.5 : Mat. 17.3 *F*
 579 *mg.* Luke 24.18 : Luke 24.16 *F*
 586 this, the fundamentall point : this, the fundamentall points *F*
 601 *mg.* Luke 24.7 : Luke 24.6 *F*
 676 *mg.* Psal. 22.6 : Psal. 22.7 *F*
 724 *mg.* Athanas : A hanas *F* (a small mark in *F* shows that “t” has
 failed to print)
 849 therefore : therefere *F*

Notes to Sermon No. 9

- Title Preached in Lent to the King. : Preached in Lent, To the
 King. April 20. 1630. *F*
 NOTE. Either the first or the second part of the heading in *F*
 must be wrong, for in 1630 Easter Day was March 28, and hence
 April 30 in that year could not possibly have been in Lent.
 41 twelfe]
 NOTE. The *N.E.D.* records this form of “twelfth” as occurring
 in the fifteenth to seventeenth centuries, though it adds a note:
 “chiefly Scottish.”
 42 verse; : verse, *F*
 47 *mg.* Ezek. 37.3 : Ezek. 37.2 *F*
 55 it : It *F*
 91 Treasures are empty]
 NOTE. “Treasure” is here used in the now obsolete sense of
 ‘treasury or treasure-house.’ See *N.E.D.*
 95–96 oath, . . . sinning; : oath; . . . sinning, *F*
 129 *mg.* Job 7.20 : Job 7.2 *F*
 141 wave]
 NOTE. This spelling of “waive” continued until the nineteenth
 century. Johnson used it in his *Dictionary*, 1755.

LINE

- 145 *mg.* Ephes. 4.26 : Ephes. 4.24 *F*
 349-350 Paraphrase : Paraprased *F*
 451 *possible* : *possibile* *F*
 493 *and witnesse* : *and witnesse* *F*
 504 *Iegar-Sahadutha* (as in A.V.) : *Iegar-Sehadutha* *F*
 505 *it* : *it*, *F*
 561 *mg.* Jer. 29.23 : Jer. 29.22 *F*
 564 *mg.* Job 10.17 : Job 10.27 *F*
 566 Caldeans]
 NOTE. This spelling is found elsewhere in Donne's Sermons, and *N.E.D.* allows the form without "h" for "Chaldee" and "Chaldeish," e.g. Coverdale, *Dan.* 1.4.: "To lerne for to speake Caldeish."
 579 *condemnation* : *condemation* *F*

Notes to Sermon No. 10

- 77 concealing : condealing *F*
 111 *mg.* Deut. 32 : Deut. 30 *F*
 214 the Poet]
 NOTE. Horace, *Odes*, IV, 9.29-30.
 226 reducing]
 NOTE. The word "reduce" is here used in its original sense, now obsolete, of 'lead back.'
 287 Mount : Mout *F*
 322 because, : because *F*
 425 *Spiritus* : *Spirtus* *F*
 478 derived]
 NOTE. Here used in the sense of 'divide by branching' (*N.E.D.*).

Notes to Sermon No. 11

- 347-349 the word is *Catah*, and by the derivation thereof from *Nata*, which is to Decline, . . . and *Kut*]
 NOTE. *Catah* should be transliterated *Chata'ah*. The root from which it is derived means 'to miss the way' and so 'to sin.' It has nothing to do with the word *Natah*, which means 'to incline,' or with *Kut* (chut).
 380 Christian Church : Christian Christ *F*
 440-441 The word is *Cashab*, and *Cashab* imports such a thinking, such

LINE

a surmising, as may be subject to error, and mistaking.]

NOTE. *Cashab* should be transliterated *Chashab*. The word means 'to think, to charge, to impute,' but it does not imply an error in thinking. Donne's comment here on *Psa.* 38.2 is wrong. What the Psalmist says is that the Lord does not impute sin to a man who is forgiven.

566 so God give]

NOTE. This reading was retained by Alford, and it seems probable that Donne is here using the subjunctive in the sense 'so may God give,' as in the prayer "Thy kingdom come."

610 Repentance : Repentance *F*

778 *mg.* *Psal.* 37.5 : *Psal.* 37.6 *F*

Notes to Sermon No. 12

39 and }
571 } inveteration]

NOTE. The *N.E.D.* explains this obsolete and very rare word as 'the action of rendering, or process of becoming, inveterate.' Donne, however, uses it here to mean 'a growing old,' as can be seen from the Latin which he has quoted in line 37, "*Inveteraverunt Ossa*, My Bones waxed old."

53 *mg.* *Exod.* 25 : *Exod.* 24 *F*

69 *mg.* *Psal.* 83.9 : *Psal.* 83.3 *F*

74 *mg.* *Num.* 5.21 : *Num.* 5.26 *F*

115 *mg.* *Job* 14.4 : *Job* 14.27 *F*

162 *mg.* *Iohn* 13 : *Iohn* 3 *F*

189-192 Which is one of the reasons which our Interpreters assigne, why *Solomon* calls himself by this name, *Ecclesiastes*, *Copheleth*, which is a word of the Fæminine gender, . . . a Shee-preacher] NOTE. This does not mean 'a shee-preacher,' nor is its gender feminine. It is a masculine noun, and is probably a rather fanciful cryptogram for "Solomon." Donne seems to have been misled by the commentary of Johannes Lorinus (1559-1634), a Jesuit to whom his marginal note refers.

252 *mg.* *Prov.* 26.4, 5 : *Prov.* 26.4.5 *F*

260 *mg.* *Esay* 53 : *Esay* 59 *F*

317 *in Doloso* : *in Doloso* *F*

357 *mg.* *Psal.* 39.1 : *Psal.* 39.2 *F*

583 *mg.* 63.5 : 63.9 *F*

LINE

- 624 transmigration : transmigration *F*
 633 exsiccation : exsiccation *F*
 707 sally : saly *F*
 713 *mg.* Psal. 83 : Psal. 82 *F*
 714 *mg.* Psal. 77]
 NOTE. There is only a vague resemblance in this psalm to the
 words quoted by Donne, which are much closer to *Job* 13.15.
 723 *mg.* Apoc. 7.14, 17 : Apoc. 7.14.17 *F*
 781 Lord, : Lotd, *F*

Notes to Sermon No. 13

- 4 *mg.* Mat. 13.11 : Mat. 22.1 *F*
 89 the : he *F*
 177 Men to : Men to to *F*
 260 Interjections, : Interjections; *F*
 279 was. Not : was, Not *F*
 288 *mg.* Luke 15.18 : Luke 15.12 *F*
 300 illisible]
 NOTE. Here is the only example recorded in *N.E.D.* of the use of
 this rare word which means 'capable of being illuded or de-
 ceived.'
 331 exprobration]
 NOTE. Here used for 'a reproachful or upbraiding utterance.'
 See *N.E.D.*
 459 And we confesse] *om. Al*
 NOTE. Alford apparently omitted this clause as redundant, but
 the triple use of "we confesse" is quite in Donne's manner.
 467-468 It is the same offence to coyne a penny, and a piece]
 NOTE. "Piece" is often used to mean a coin in general, but here,
 as in much seventeenth-century literature, it is used for the gold
 coin called the "unite," first issued in 1604 with the value of 20
 shillings, and raised in 1612 to 22 shillings. The name was after-
 wards applied to the sovereign and the guinea. See *N.E.D.*
 484 one : one one *F*
 616-617 us, . . . upon us; : us; . . . upon us, *F*
 618 accept : Accept *F*
 659 *mg.* Luke 17.14 : Luke 17.11 *F*
 685 gotten : gottten *F*
 692 Lord. The : Lord, The *F*

Notes to Sermon No. 14

LINE

- 3 state]
 NOTE. Here used as the equivalent of "estate," as often in the sixteenth and seventeenth centuries.
- 30 second, : second *F*
- 54-55 *holy... holy*]
 NOTE. The reading of A.V., following the Greek and the Vulgate, is "perfect... perfect" in *Mat.* 5.48, the reference which we have supplied in the margin. It seems that Donne has here combined this text with *1 Pet.* 1.16: "Be ye holy, for I am holy."
- 57 *mg.* *Iam.* 5.17 : *Iam.* 5.27 *F*
- 84 *mg.* *Psal.* 51.12 : *Psal.* 51.2 *F*
- 121-122 *Jesus. We... feare:* : *Jesus: We... feare.* *F*
- 121-122 *Concerning... feare* : concerning... feare *F*
- 440 *Lacessit* : *Lavessit* *F*
- 455 *mg.* *2 Cor.* 6.2 : *2 Cor.* 2.6 *F*
- 466 *mg.* *2 Sam.* 2.26 : *2 Sam.* 2.25 *F*
- 490 Bolls]
 NOTE. "Boll" or "bolle" from O.E. *bolla* is the earlier form, current up to the seventeenth century, of "bowl." See *N.E.D.*
- 546 sin, in : sin, In *F*
- 562 Metaphor : Metophor *F*
- 581 *mg.* *Ezek.* 36.25 : *Ezek.* 24.35 *F*
- 628 of : of *F*
- 646 *Libera* : *Liber a* *F*
- 653 *mg.* *Esay* 1.5 : *Esay* 1.4 *F*
- 683 Church is *Edd. conj.* : Churches *F*
- 683 Doctrines, : Doctrines *F*
 NOTE. This sentence as emended reads rather awkwardly, but the passage as it stands in *F* is certainly corrupt.

Notes to Sermon No. 15

- 95 singly]
 NOTE. This form of "singly" was current in the sixteenth and early seventeenth centuries. See *N.E.D.*
- 117 Benedictines : Benedictan *F* (a form not recognized by *N.E.D.*)
- 181 and }
 219 } timerous]

LINE

NOTE. The *N.E.D.* records this as the earlier form (from O.F. *temeros, temerous*) of "timorous."

190-191 *inexpugnabiles Al : in expugnabiles F*

269 assists *Al : assist F*

271-277 But the Originall word *Tzur* hath a more peculiar sense; It signifies a strait, a narrownesse, a difficulty (2 Sam. 1.26 [in margin]) ... So is it also, *Pangs have taken hold of me* (Esa. 21.3) ... the word growes to signifie, *Aciem gladii* (Psal. 89.43) ... and to signifie the top and precipice of a rock (Psal. 78.15)]

NOTE. Dr. C. A. Simpson points out that Donne has here confused several different Hebrew roots. We hope to deal fully with Donne's knowledge of Hebrew in an appendix to Volume X. In these brief notes we have merely pointed out errors, and have made no comment on the number of Hebrew words which Donne has interpreted correctly.

394 reveale : reaveale *F*

430 *mg.* Isa. 29.3 : Isa. 39.3 *F*

447 *mg.* Job 1.7 : Job 1.8 *F*

538 *mg.* Lament. 2.19 : Lament. 2.14 *F*

Notes to Sermon No. 16

21 The Poets counsell is, *Vt ameris, ama*]

NOTE. This is from Martial, VI.xi.10.

148 suffer them, : suffer, them *F*

173-174 susceptiblenesse : susciptiblenesse *F*

180 un-conceivable : un-conceivable *F*

240 *Criterion*]

NOTE. *N.E.D.* records this word as a Latinized form, occasionally used in English, of the Greek *κριτήριον*, criterion, and quotes this example from Donne.

295 *mg.* 1 Sam. 24.14 : 1 Sam. 24.15 *F*

298 *mg.* Dan. 4.22 : Dan. 4.19 *F*

428 *mg.* Esay 30.20 : Esay 30.21 *F*

596 *mg.* Luke 22.61 : Luke 22.65 *F*

681 his : his his *F*

718 *mg.* Psal. 34.15 : Psal. 34.13 *F*

727 *mg.* Vers. 29 : Vers. 28 *F*

Notes to Sermon No. 17

LINE

103 Lieutenant]

NOTE. This form is given by *N.E.D.* as one of the seventeenth-century forms of "Lieutenant."110 susceptible : susciptible *F*121 susceptiblenesse : susciptiblenesse *F*134 (*Nolite . . . els*)]NOTE. For use of parentheses to mark off quotations in several places in this sermon, e.g., in lines 137, 227-228, 307, 310, 620-621, 622-623, see Percy Simpson, *Shakespearian Punctuation*, pp. 94-95.137 *sicut*) : *sicut*, *F*303 *mg.* Job 39.21 : Job 39.19 *F*306 *self* : *sefl* *F*311 *mg.* Job 39.18 : Job 39.21 *F*313 *mg.* Job 39.24 : Job 39.27 *F*403 *mg.* 1 Cor. 6.9 : 1 Cor. 6.8 *F*

Notes to Sermon No. 18

152 *There shall be no end of plagues*]

NOTE. Donne is quoting from the Geneva version of the Bible. The reading of A.V. is "There shall be no reward," and of the Vulgate, "Non habent futurorum spem."

193-194 call; . . . *punishment*, : call, . . . *punishment*; *F*436 *mg.* Rom. 4.5 : Rom. 8.5 *F*511 *mg.* Esth. 14.18, 19 : Esth. 14.19 *F*NOTE. This reference is to the additional chapters of the book of *Esther* which are found only in the Apocrypha.548 *Tzadok*]

NOTE. Donne's comment on the meaning of the Hebrew word is satisfactory, but the second vowel should be "i," not "o."

603-604 Sun of grace *Edd. conj.* : Son of Grace *F*NOTE. The context makes it clear that Donne is here using his favourite quibble on "Sun" and "Son," as in the *Hymne to God the Father*, line 15, and *Fifty Sermons*, page 343: "the Sonne of God, the Sunne of glory."607 *mg.* 2 Cor. 8.5 : 2 Cor. 12.15 *F*681 *mg.* Job 1.10 : Job 1.9 *F*